



István ADORJÁN

HUNGARIAN
POLITICS-
-RELIGION
INTERTWINING

SECRET

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But they have on their part to understand that there is an upper limit to their occult plagiarizing power tending to usurp everything that is not evidently of the author: the origination of a writing would be of the author, even if its each and every word were claimed and in fact established to have been quoted, or the “polishing” of a book would be of the author, even if its origination were claimed and in fact established to be of another person. Like the origination of an interview is of the interviewer, and not of the interviewee, or a sculpture is of the sculptor, and not of the stone cutter. Or like the origination of a building is of the architect, and not of the brick-maker, or the reconstruction work of a building is of the mason, and not of the architect. However, they can only claim, and have their claims established in law, without establishing anything in fact, because they cannot prove their doctored claims, they can just make them believable. The reason why the competent and ultimate judges of the writings should be considered to be not the states, but the readers.

Cover-photo information

On the cover, there can be seen the part with a cross of the hungarian catholic prayer- and hymn-book referenced with number 2.

Language information

The language of this book is not quite the english proper. There are many languages on Terra that are potentially universal in that everyone may acquire and use them without a significant change in quality of life. There is a wide civil need for a unique real universal language in order to enable humans to communicate with one another. The Roman Empire was not sufficient for carrying into effect the universality of the latin language. A national state shall not be capable of carrying into effect the universality of its language ever. At present, the english proper is the nearest to the quality of unique real universal language. However, as a natural language it has many deficiencies. And as rules in a language are made not by states, but by its users in thinking, speaking and writing, with translating his writings into the english language the author makes a few steps towards turning the english proper into the unique real universal language on Terra, as an intermediary phase towards disabling the imperialist national states to produce new cases like that of Elizabeth Adam, and breaking down all artificial frontiers among humans and peoples in the Terra nation and the Terra state.

Contributing to the carrying into effect of the universality of the english language does not mean that the author considers it to be the best means of universal communication. As a user of the english, the hungarian, and the romanian potentially universal languages, he can say that the hungarian language is suitable for a generally more unambiguous and more tinged wording than the english and the romanian languages. Only that, in this his assertion, he could be accepted by only around 15 millions, and rejected by hundreds of millions of humans.

*The state imperialism takes its victims since millennia.
The national imperialists defend the nations created by them from their members,
and the national states founded by them from their citizens,
as “Gods they save their kings” from the humans.
Demand the human right for state founding!
Otherwise the imperialist states can infringe human rights.
The state infringement of human rights is a national criminal act.
The national criminal acts are committed by national criminals.
The national criminals are inhuman, anti-humanist,
they create social restlessness and peacelessness.
Let there be humane, humanist, democratic states founded by the humans,
in order that humans may live in a human manner
a restful and peaceful life!*

*In “God” i do not trust,
because i know that it is only a mask for the “Illuminati”,
and the other national secret political organizations;
and in the national states founded by them i do not trust,
only in the United States of Terra dreaded by them i believe.*

István ADORJÁN

**HUNGARIAN
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István ADORJÁN – 2019

Contents

Foreword	8
1. The political contents of hungarian catholic prayer- and hymn-books	9
1.1 The political contents of the “Prayer-book of Catholic Men” of 1928	9
1.2 The political contents of the prayer- and hymn-book “You are holy, my Lord!” of 1939	15
1.3 The political contents of the “People's hymn-book with complete scores Hosanna!” of 2003	29
2. The Hungarian Reformed Church “setting the spark into the detonating composition” against the Ceașescu regime	45
3. The hungarian state-religion intertwining of 2011	61
References	63
Other Publications	64

Foreword

With this book, I present three manifestations of the intertwining between the hungarian politics and religion throughout the last around one hundred years. First, I examined the political contents of three hungarian catholic prayer- and hymn-books. Second, I expounded my view relative to the determinant political role of the Hungarian Reformed Church in Romania played in the events deemed to have brought about the “revolution” in december 1989. Third, I examined the present intertwining of the hungarian state and the hungarian religion, so as it was enacted in the 2011 constitution and law on the status of the religious communities.

This research was conducted under the circumstances of my previous theories and convictions that states and “national” churches have regularly been controlled partly or wholly by some sort of national secret political organizations, termed by me “national conspirational imperialist organizations,” and that “God” does not exist as a supernatural being “revealed” with the “scriptures”.

In the course of history, within the more civilized parts of the Earth, there started and has been attained a secularization of a certain degree. Ideally, this process shall come to an end when, on the part of the states, the religious characters of the political parties shall be banned and churches shall be conferred the legal status of non-governmental or civilian organization; and on the part of the churches, clergymen will not preach and engage in politics, as well as political contents shall be removed from prayer- and hymn-books, and even from the “scriptures”. Otherwise, states can be conjectured of being religiously undemocratic by using religion in political purposes, and churches of being politically irreligious by accepting the quality and role of means of some political entities.

The most efficient religious means of political influence and manipulation can be deemed to be the sermon. However, those are regularly not put in on record and published more widely. Therefore, they cannot practically be subjected to scientific research and public control. This is the reason why I examined from this point of view only the political contents of three hungarian prayer- and hymn-books.

I strove to restrain myself to establishing facts and formulating hypotheses. Consequently, with my statements I regularly did not intend to condemn or approve. However, in a political-religious topic it is difficult to maintain a completely neutral position. For this reason, some aspects of my texts may reflect in a manner and measure my ultra-democratic and atheist views.

I understand that religion was a relatively good means in the struggle against the communist dictatorship and its forced ethnical assimilation policy. But I am confident that, in default of communism and under the circumstance of a relative civilian freedom, a historical deceit and misbelief can be only harmful to individual humans, human communities and society. Religion can be relatively useful only for political parties and mafias as a means of acquiring and maintaining their selfish political power.

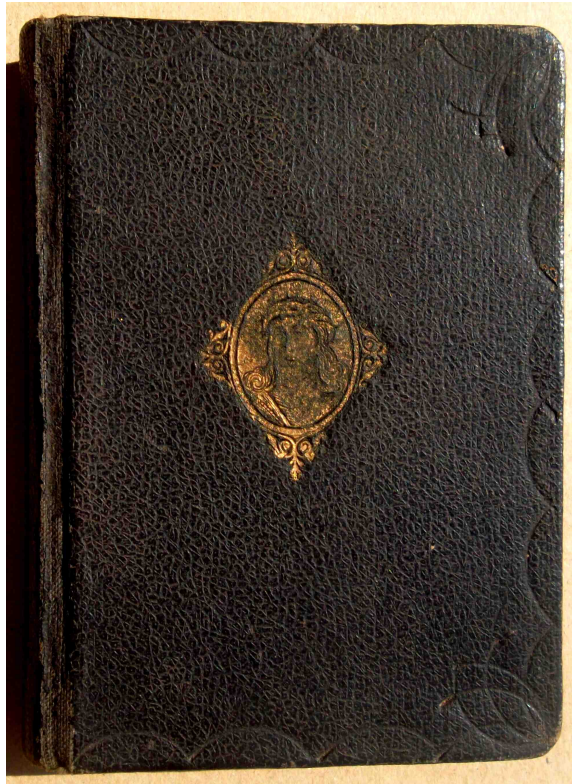
Evidently, the politics-religion intertwining is not a phenomenon specific to the hungarian society. It must be rather general. All “national” political elites, be they public or concealed, must have become aware of the advantages of availing themselves of a “scripture” religion, such as christianity. Not to speak about islam, in the case of which the founding and maintaining of the islamic states make it striking the politics-religion intertwining. Their relative economic and social failure, as well as the wars, mass forced migration, and other problems caused by them indicate the harmful character of religion as a political means as well.

July 2015.

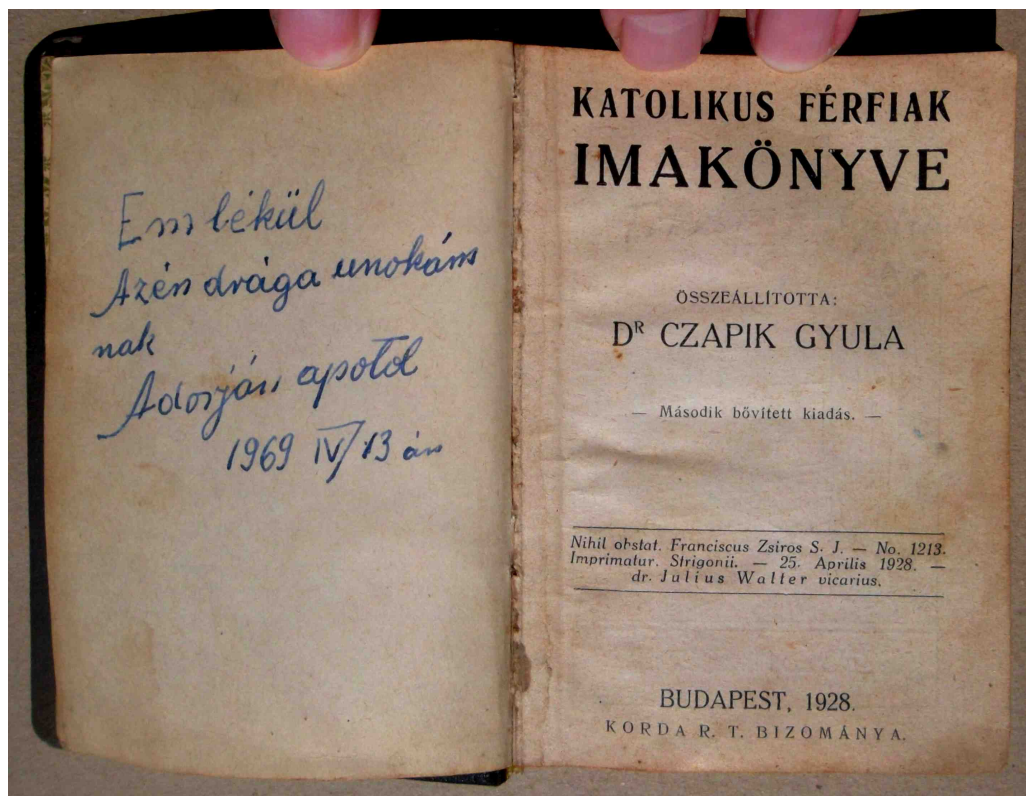
1. The political contents of hungarian catholic prayer- and hymn-books

1.1 The political contents of the “Prayer-book of Catholic Men” of 1928

[1] front-cover, around 80 millimeters wide:



[1] page 1:



Partial translation from the hungarian language: [Hand-written text:] As a token of remembrance to my dear grandson from grandad Adorján, / on 13 april 1969.

This prayer-book was given to me by my grandfather János ADORJÁN (1904-1994) on 13 april 1969, probably on the occasion of my “First Communion” at the catholic parsonage in Târgu Mureş (In hungarian: Marosvásárhely.), Romania.



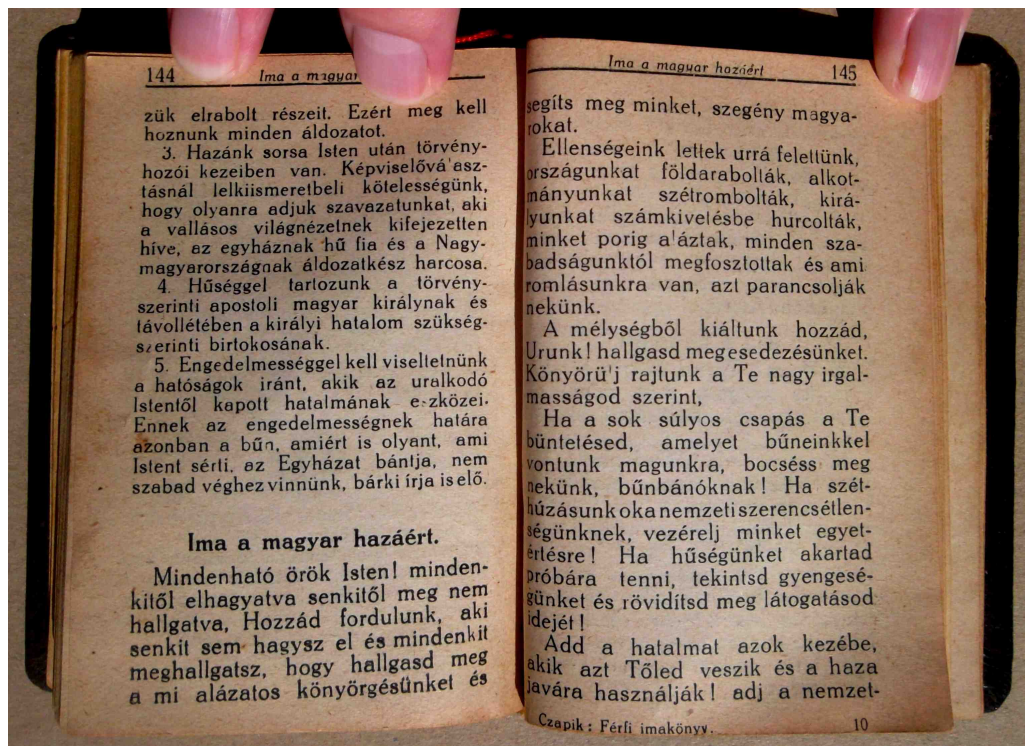
Section 2 of Part II is entitled “The man is citizen of the fatherland” on page 143. According to it, “in the heart of the catholic men, there has to burn the fire of love of fatherland — this is their religious obligation as well!” The church deems the biblical foundation of that obligation to be in that “Jesus especially showed that we have to love this earthly fatherland. Approaching Jerusalem before his suffering, he looked at the town, the capital of his fatherland, [So, Jerusalem would not be a mere town, but as the capital it would represent the whole Judea. I. A.] and judging from the gospels tears flowed from his eyes, as with his divine knowledge he foresaw that it would perish.” {On the picture, the biblical scene: “And when he was come near, he beheld the city, and wept over it.” [Lu. 19:41] I. A.}

The church did not rest satisfied with originating the “obligation to love the fatherland” from the christian “scripture,” but forced the assertion of the religious origin of other political obligations as well. “This love of fatherland lays in our time particularly important obligations on the hungarian men.

1. We have to do everything which is not sinful in order that there become stronger the Broken Hungary struggling under hard relations. We shall observe the laws, shall pay the just taxes. [Even today, it is not difficult to find a declaration of the apparent supreme leader of the hungarian state about the alleged necessity of a “strong Hungary”. I. A.]

2. In its present situation, the Broken Hungary is inviable, it is our obligation of conscience therefore to regain possession of its robbed parts. For this, we have to make every sacrifice.”

[1] pages 144 and 145:



“3. The fate of our fatherland is after God in the hands of its law-makers. At the representatives elections, it is our obligation of conscience to give our vote to such one who is expressly partisan of the religious world outlook, is a faithful son of the church, and a self-sacrificing fighter of the Great Hungary.

4. We owe loyalty to the apostolic hungarian king after law, and in his absence to the possessor of the royal power after necessity.

5. We have to bear obedience towards authorities, who are means of the power received from God of the ruler. The limit of this obedience is, however, the sin, for which we must not carry into effect such that insults God, hurts the Church, whoever may ordain it.”

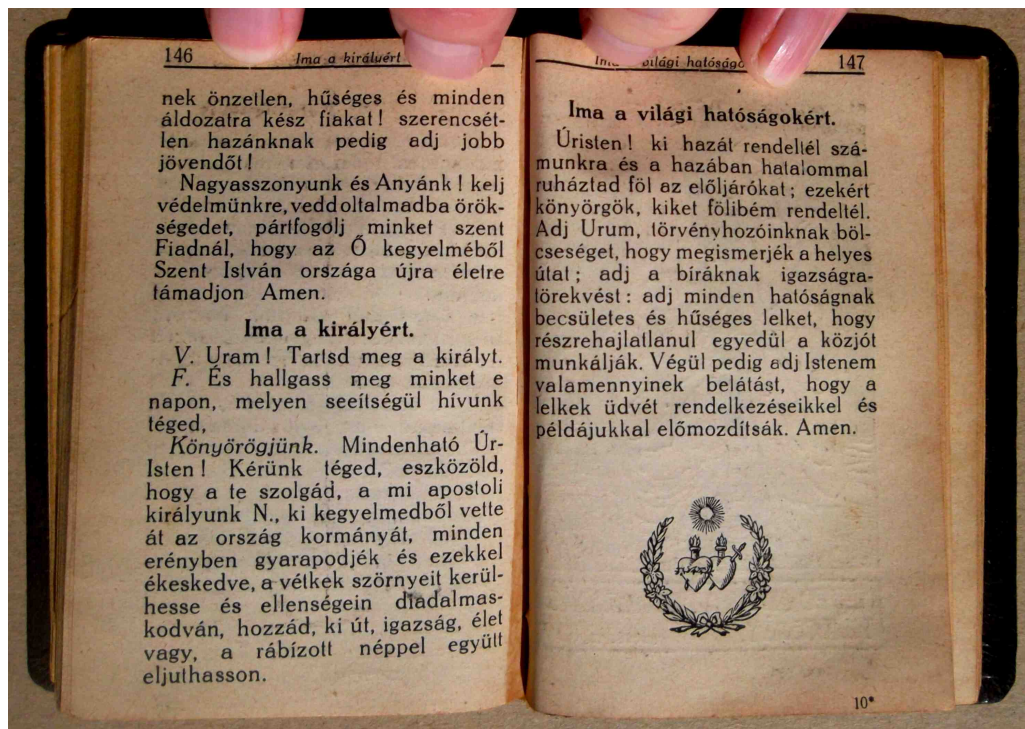
The limit of the obligation 5 indicates the super-state character of christianity as well. Placing a “scripture” had contrived by an ancient political mafia over the constitution and law may be a good means against a dictatorship. But placing it over the will of the present open society is unacceptable for the democratic spirituality, and it can be source of social perils.

Strengthening the state, regaining possession of lost territories, electing representatives, owing loyalty to the king, and bearing obedience towards authorities have noting to do with religion, they are pure politics. That political line was essentially prevailing in the hungarian state between 1920 and 1945, namely at the time of the publication of this prayer-book, and for around seventeen years thereafter.

In the “Prayer for the hungarian fatherland” on page 144, the church states and has it stated: “Our enemies got the mastery of ourselves, divided up our country, destroyed our constitution, carried off our king into exile, deeply humiliated us, deprived us of our all liberties, and order us what is to our ruin.” And it prays “God” and has him prayed: “Give the power in the hands of those who take it from

You, [So, not from the people. I. A.] and use it for the good of the fatherland! [So, not primarily for the good of the people. I. A.] Give the nation sons unselfish, faithful and ready to every sacrifice! And give our unfortunate fatherland a better future!" Finally, it turns and has catholic men turned to the "Blessed Virgin Mary:" "Our Lady and Mother, Take our side, take into your patronage your heritage, advocate us at your holy Son, in order that of his grace there come to life again the country of Saint Stephen."

[1] pages 146 and 147:



Page 146: “Prayer for the king / My Lord, Keep the king! ... / We pray you to effectuate that your servant, our apostolic king N., who from your grace took over the government of the country, grow in every virtue, and parading with these may avoid the monsters of the faults, and triumphing over his enemies may together with the people entrusted to him reach you who are way, truth, and life.”

Page 147: “Prayer for the secular authorities / Lord, who ordained a fatherland for us, and in the fatherland invested the provosts with power ... / Give, my Lord, wisdom to our law-makers, in order that they get to know the right way; give the judges striving to justice; give every authority honest and faithful spirit, in order that they impartially work only the public welfare. ... give all discernment, in order that with their dispositions and examples they forward the salvation of souls.”

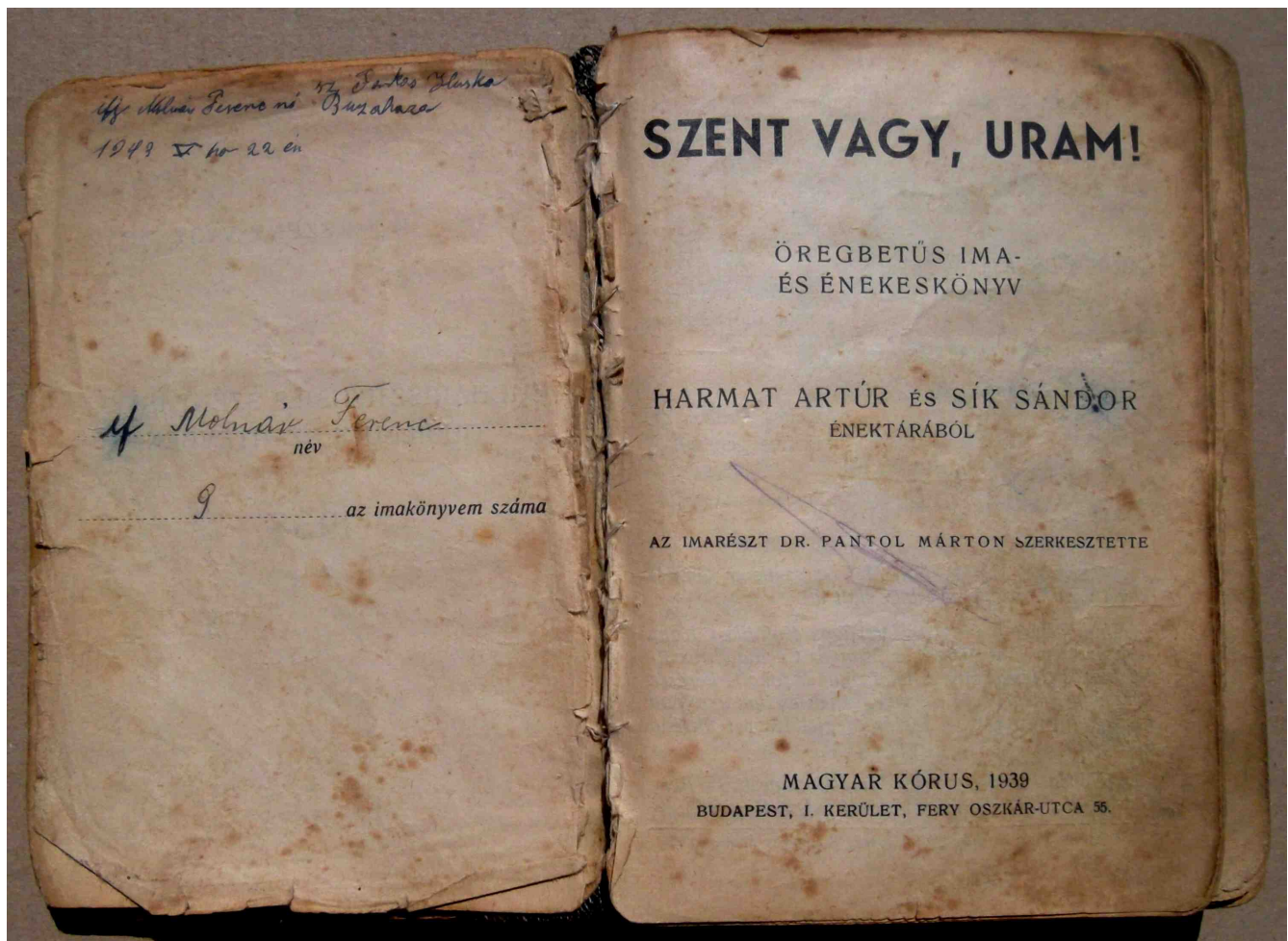
So, after having asserted political purposes, the church presented the state as if it had had religious finalities, namely “reaching God” and “saving souls”. The intertwining of politics and religion manifests itself as political religion and religious politics.

1.2 The political contents of the prayer- and hymn-book “You are holy, my Lord!” of 1939

[2] front-cover, around 110 millimeters wide:

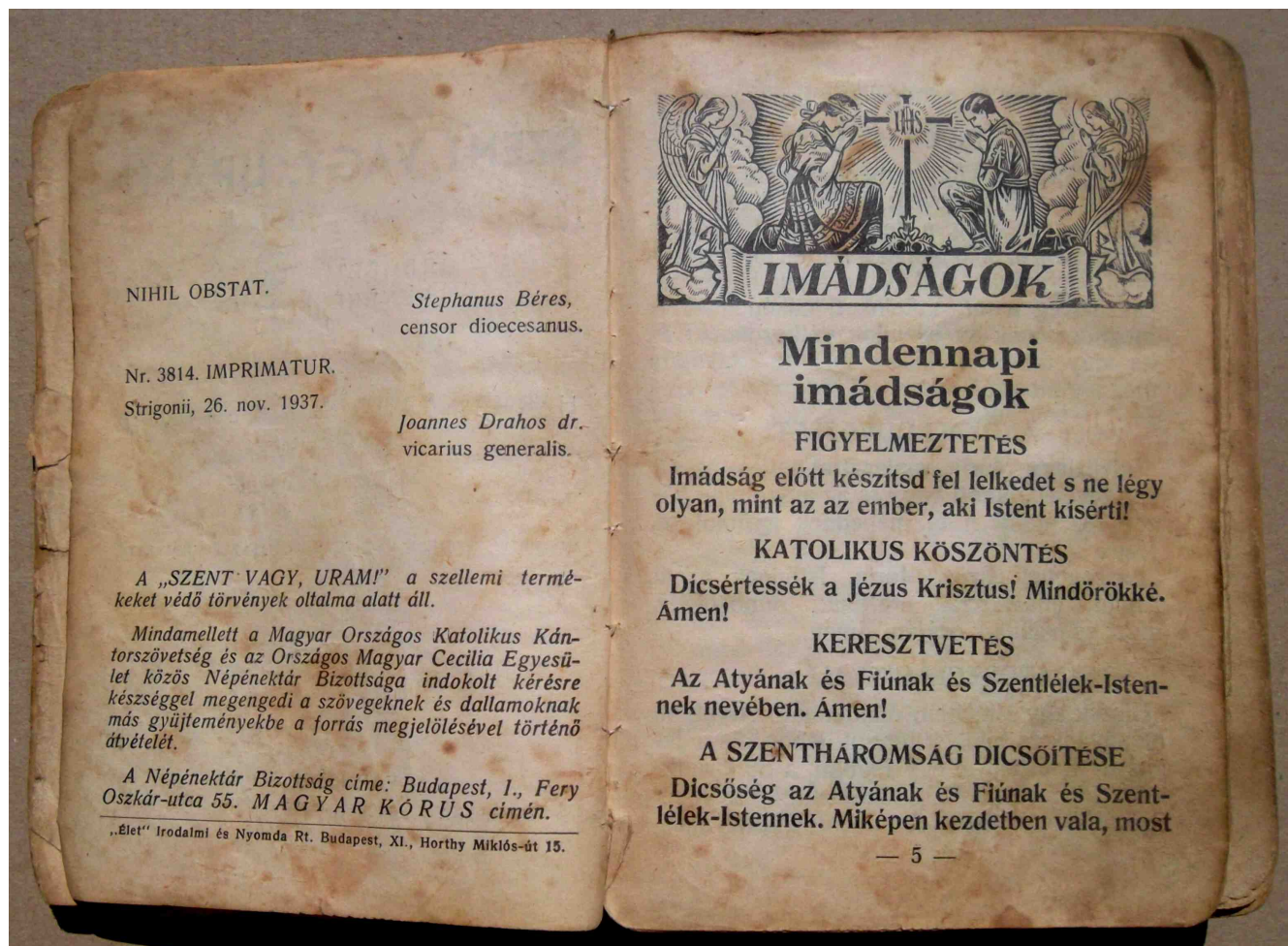


[2] pages 2 and 3:

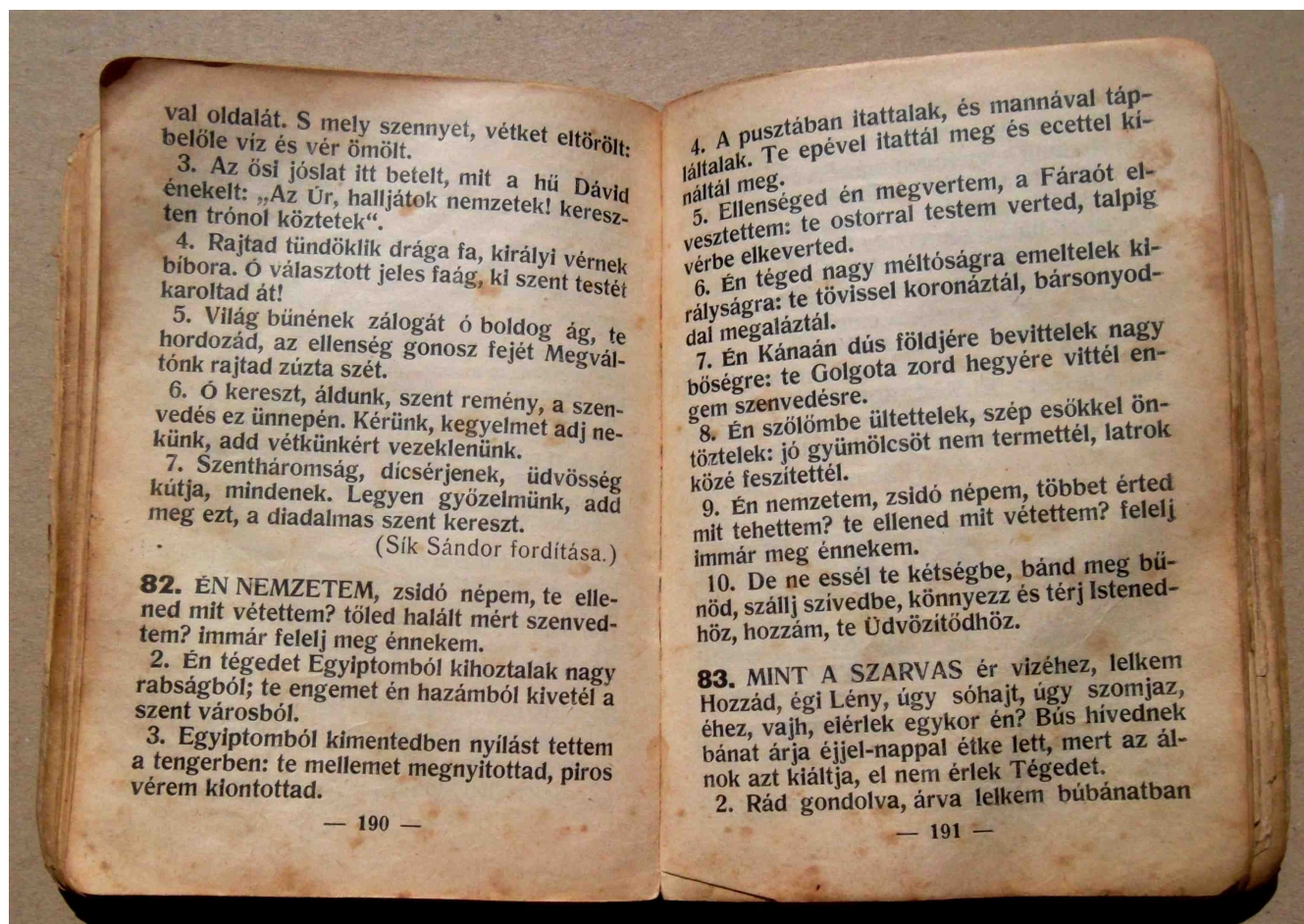


Partial translation from the hungarian language: [Hand-written text:] Mrs. Ferenc MOLNÁR junior, born Iluska FARKAS, Buzaháza (officially: Grăușor) [Romania], on 22 may 1943.

[2] pages 4 and 5:



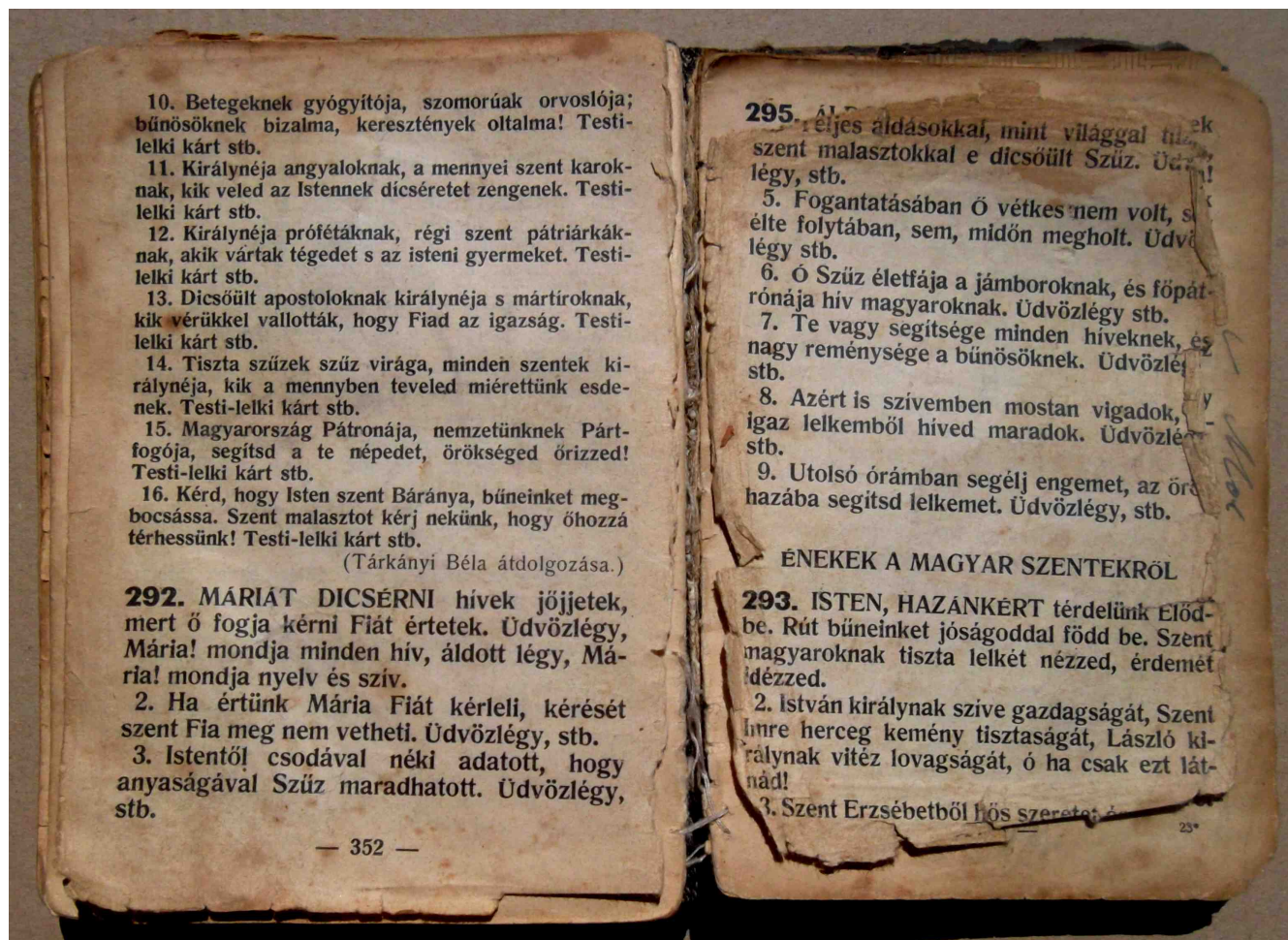
This prayer- and hymn-book was of my grandmother Ilona MOLNÁR (1915-1986). It is worth men-
tioning that when she procured it on 22 may 1943, Buzaháza belonged to Hungary.



Partial translation from the hungarian language: 82. My nation, my jewish people, what harm did I to you? Why did I suffer death from you? Answer me here and now. / 2. I took you out of Egypt from a great servitude; you threw me out of my fatherland of the holy city. / 3. On your way out of Egypt, I made an opening in the sea; you opened my chest, shed my red blood. / 4. In the wilderness, I had you drunk, and fed you with manna; you had me drunk gall, and offered me vinegar. / 5. I defeated your enemy, made away with the Pharaoh; you beat my body with a lash, mixed it in blood to the soles. / 6. I rose you to a high dignity to kingship; you crowned me with thorns, humiliated me with your velvet. / 7. I took you to the rich land of Canaan to a great plenty; you took me to the rough mountain of Golgotha for suffering. / 8. I planted you in my vineyard, watered you with fine rains; you did not yield good fruits, crucified me among thieves. / 9. My nation, my jewish people, what could I do more for you? what harm did I to you? Answer me here and now. / 10. But do not despair, repent of your sins, [put to your heart], shed tears, and turn to your God, to me, to your Savior.

This hymn was based on and emphasizes the anti-semitism of the new testament. It is inconsistent in that — judging through the bible — the blamed deeds were regularly not committed by jewish humans, so much the less by the jewish people, but by romans. Probably, this inconsistency accentuates the anti-semitic intention. Anyway, I think, this hymn well mirrors the spirit of the hungarian state in 1939, and

foreshadowed the hungarian holocaust that was to happen a few years later.

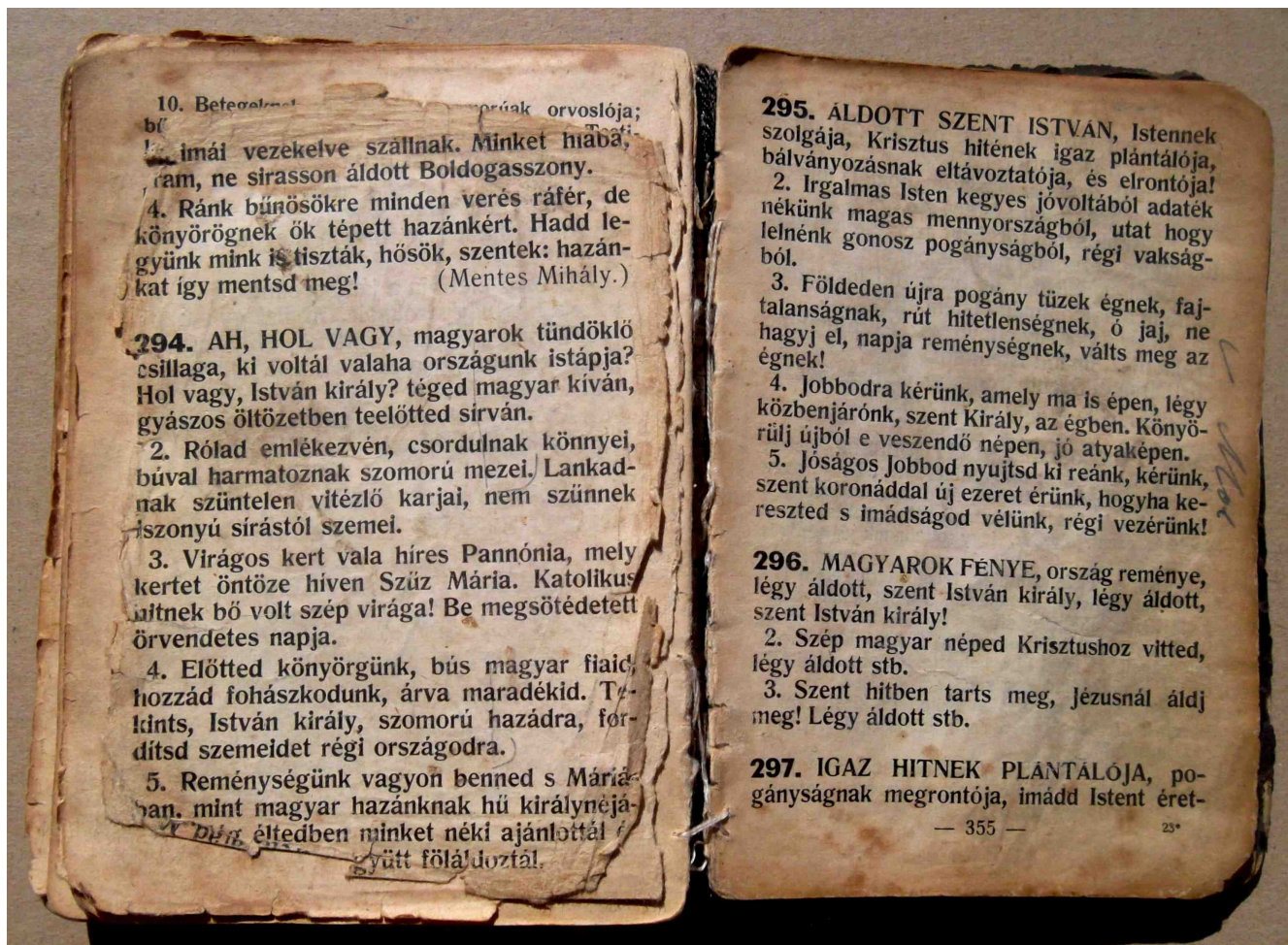


On page 353, there commences the section “Hymns about the hungarian saints”. The first one, the hymn 293, reads as follows: “God, for our fatherland kneel down we in front of You, / Cover our evil sins with Your goodness, / Look at the pure spirit of sainted hungarians, / Raise their merit. // The richness of the heart of King Stephen, / The firm pureness of Prince Saint Emeric, / The valiant chivalry of King Ladislas, / O if You saw just that. // ... // For us sinners, every beating would be none the worse, / But they pray for our torn fatherland, / Let us as well be pure, heroes, and saints: / So save our fatherland!”

Throughout centuries, mainly only representatives of the state were sainted by the church. By so doing, they used religion to strengthen the state and stabilitate some policies. But the church not only sainted state people, but also included them into prayers and hymns to be prayed and chanted every Sunday and feast-day. And they put the humans — who pursuant to hymn 293 could only dream of being “pure, heroes, and saints,” and were always sinners — to pray and chant not only for themselves, but also for the “torn fatherland”.

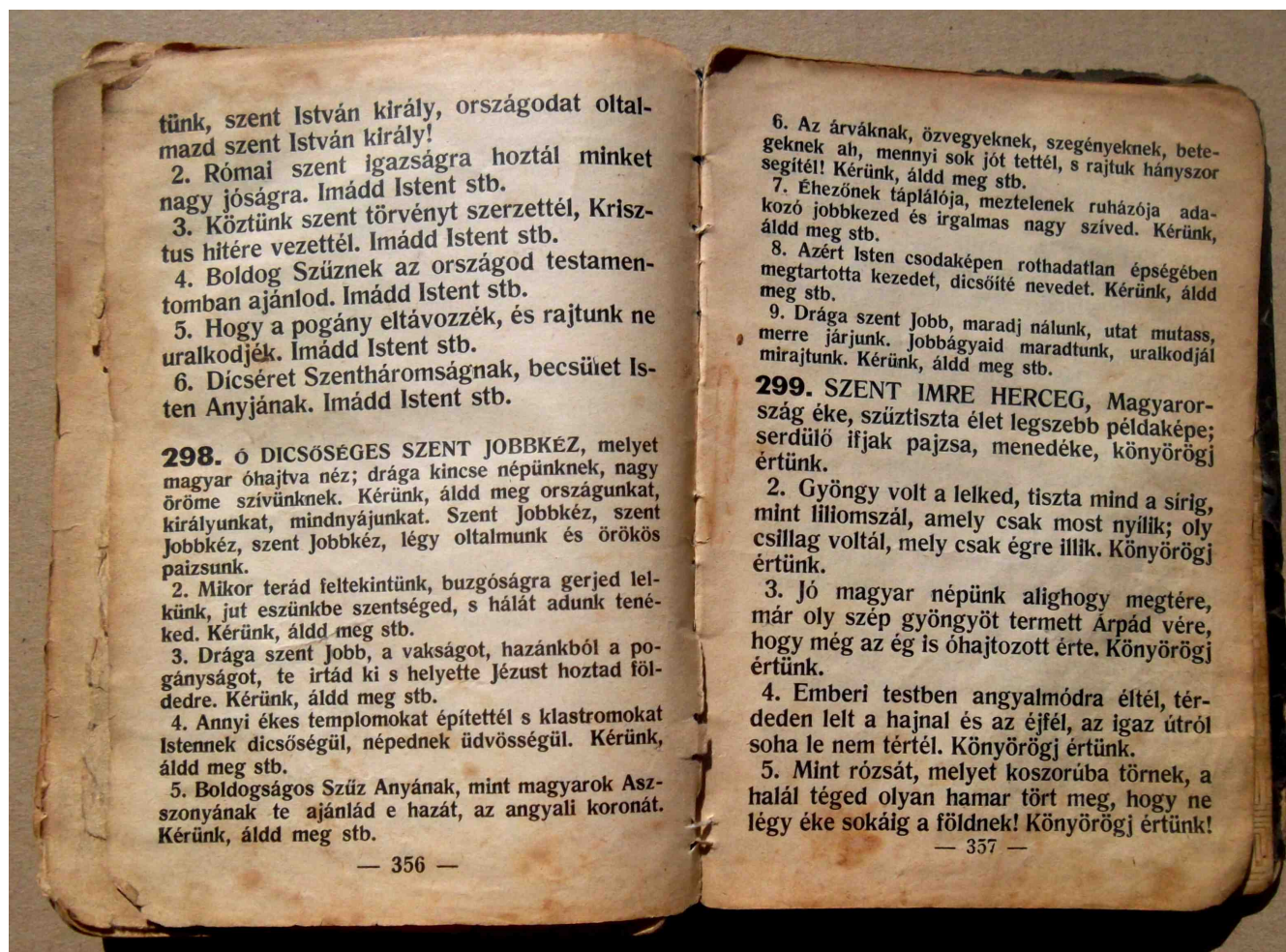
The first sainted — namely deified — king was just the first king, Stephen. By this means, he was made known as “Saint King Stephen”. So, the memory of his personality relatively quickly became an expression and a manipulating factor of the hungarian politics-religion intertwining. So that, several

hymns were addressed directly to him.



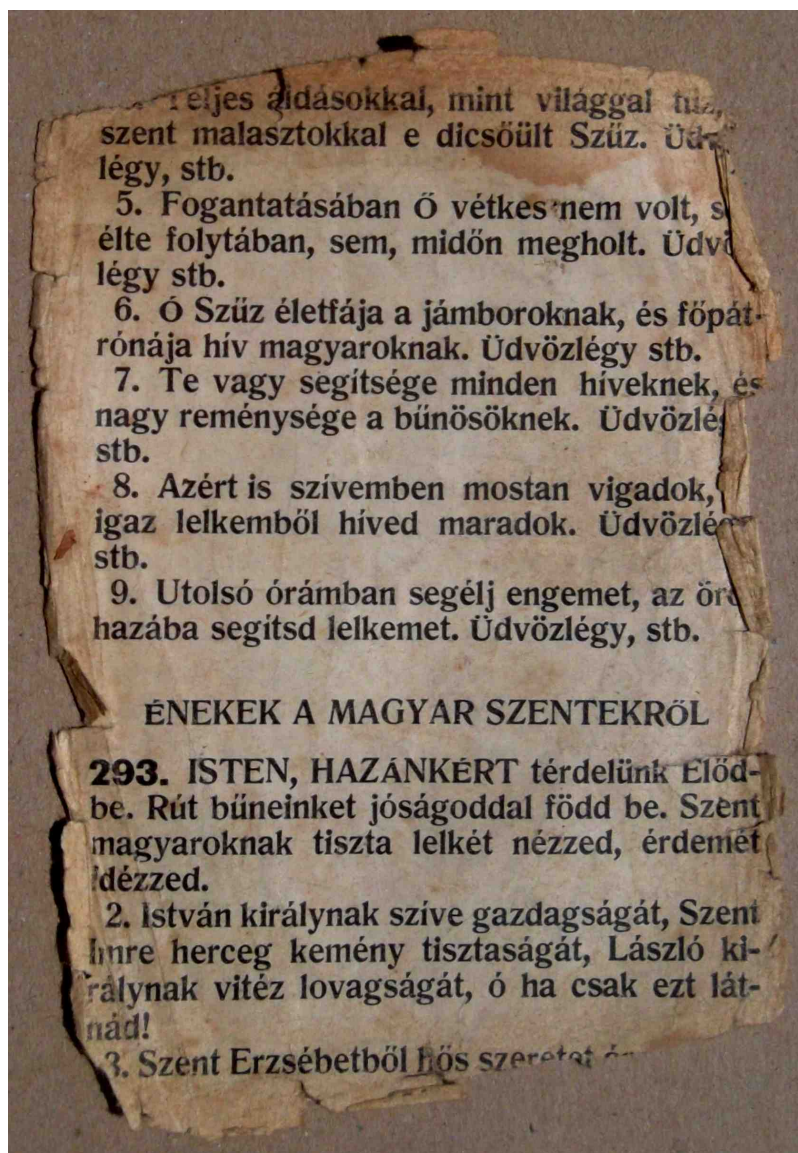
Pursuant to hymn 294 on page 354, the hungarian humans should not only “kneel down before God,” but also “breathe a prayer” to “Saint King Stephen:” “In front of you we pray, your sorrowful sons, / We breathe a prayer to you, your orphaned offsprings. / Look, King Stephen, on your sad fatherland, / Turn your eyes to your old country. // Our hope is in you and in Mary, / As the faithful queen of our hungarian fatherland. / Still in your life, you proposed us to her, / And together with your holy crown, you sacrificed us.”

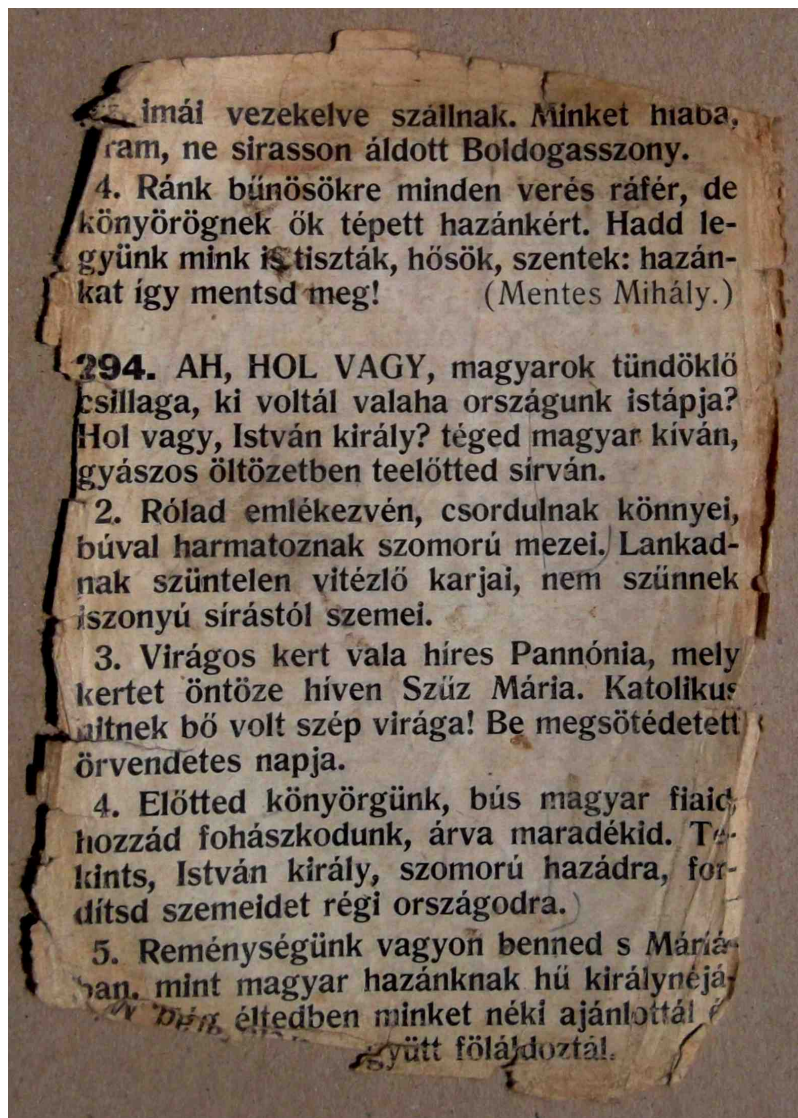
King Stephen by testament made of the “Blessed Virgin Mary” the everlasting “queen of Hungary”. It was an act of royalization of a religious character. That, together with his own canonization or deification making of him an everlasting “saint of the heaven,” constitute maybe the most eloquent expression of the hungarian politics-religion intertwining. And the center of both those important events was the very first king of the hungarian monarchy. It is hard to imagine a better political efficiency.



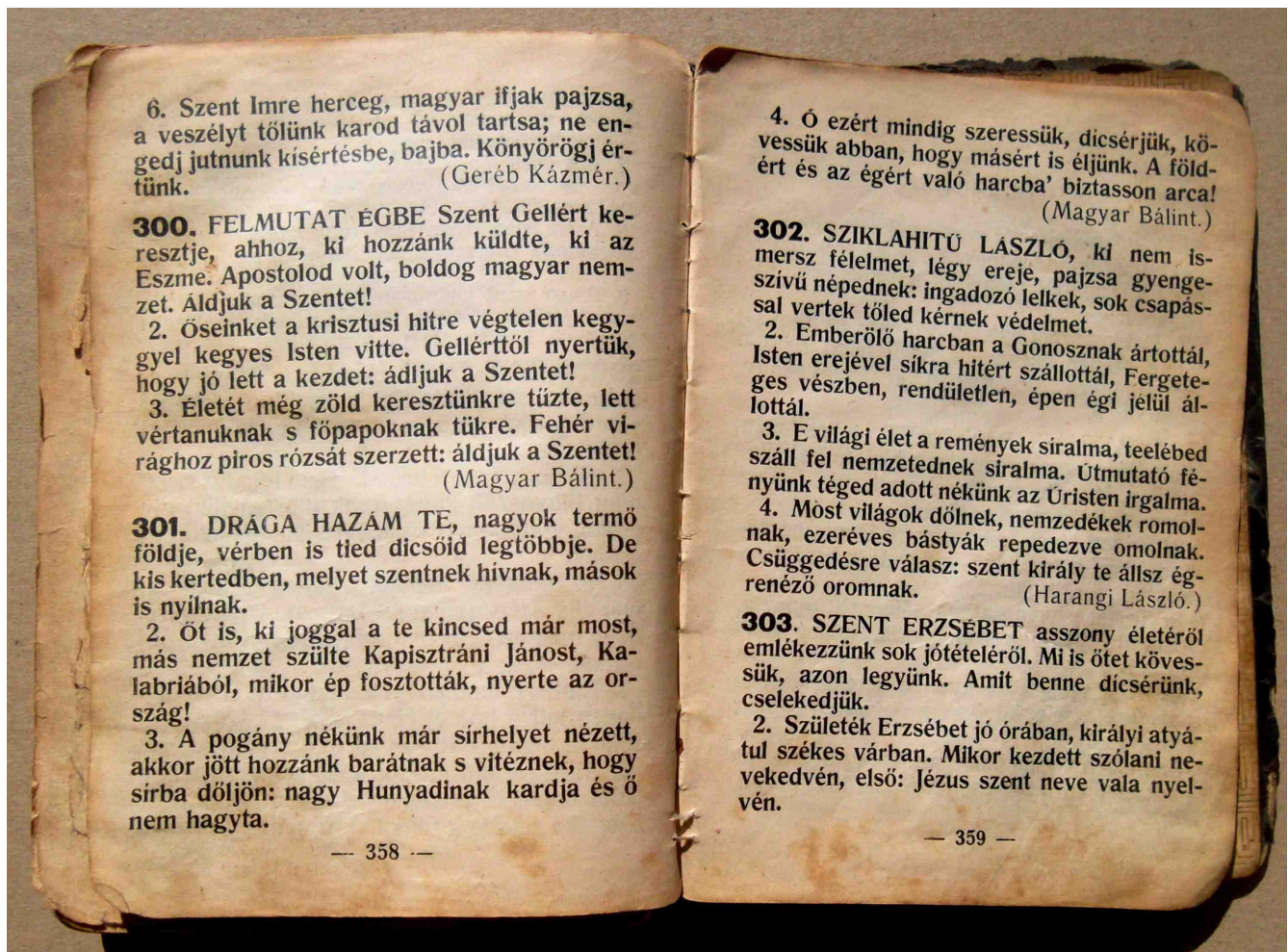
The hymns 294, 295, 296, 297 and 298 are all dedicated and addressed to “Saint King Stephen”. This emphasizes the outstanding importance of rather his created quality of religious character, than his real historical personality. As his personality no longer exist, but it may farther exist only through his religious character.

Among the “hymns about the saints,” the first two ones, namely 293 and 294, seem to be by far the most important. And not only by their arranging at the first two positions and their contents, but also by the particular physical aspect of their leaf in this prayer- and hymn book used for around four decades between 1943 and 1986: the leaf containing them is by far the most ragged, as it can better be seen below.





The particular and long-lasting attention paid by the religious practice to these hymns with a certain political content suggests that the Hungarian Catholic Church has been a religiously disguised political actor. And this may not be queer within a branch of the catholic christian religion that considers the “Blessed Virgin Mary” to be the “queen of Hungary”. In this respect, it is not incidental that in Hungary there is made run a catholic radio termed “Mária Rádió” [Radio Mary], in spite of the fact that there are made run from 2004, and respectively from 2000 two other catholic radios: the Magyar Katolikus Rádió [Hungarian Catholic Radio], established by the Hungarian Catholic Church, and the Szent István Rádió [Radio Saint Stephen], established by a retired bishop.



Hymn 299 is dedicated and addressed to “Saint Prince Emeric, ornament of Hungary;” 300 to “Saint Gerard, the Apostle of the hungarian nation;” 301 to John Capistran, “who came to us when the pagan had already looked after a burial-place for us;” 302 to “Saint Ladislas, who stood for a heavenly sign in stormy disasters;” 303 to “Saint Elisabeth, at whose word small loaves of bread became fresh roses;” 304 to “Saint Margaret, who often praised for the Lord at night as well.”

In the section “Patriotic hymns,” in order that the politics-religion intertwining become more advanced, the hymn 306 was made no more and no less than the anthem of the hungarian state and “nation”.

3. Szegényeknek egyszer télidőben alamizsnát hordott köténykében; mikor atyja korholá, ő szavára kenyérkéből csupa friss rózsá vála.

4. Mindenét elosztá szegényeknek, alamizsnát adván mindeneknek. Hogy kivették özvegyen jószágából, mégis jót tett másokkal fonásából.

5. Boldog szent halálán örülének az angyalok s szépen éneklének, háza felett daloló madárképben dicsérték a jó Istent nagy szentjében.

304. PANNÓNIA-BAN NÖTT, teljes szép viola, jó magyar nemzetnek biztató hajnala. Boldog Margit, esedezzel nemzetünkért az Istennél, Szép magyar lilium!

2. Szigeti klostromban, nagy Duna mentében élt ez a királylány angyali szépségben. Boldog Margit, stb.

3. Testét sanyargatván Istennek áldozta, gyakorta éjjel is az Urat áldotta. Boldog Margit, stb.

4. Szörövet kötöze gyenge derekára, gondot úgy visele üdvösség dolgára. Boldog Margit, stb.

5. Még ifjan magához az Isten felvette, az örök életben megdicsőítette. Boldog Margit, stb.

6. Lelkünk szép mécsese, fényeskedjél bennünk, hogy a szép szemérem ékitse ép lelkünk. Boldog Margit, stb.

HAZAFIAS ÉNEKEK

305. MÉRT FELEDKEZEL EL rólunk teljességgel! Jézusunk, királyunk? Látod, hogy naponkint szenvedünk annyi kint, csak nő nyomorúságunk. Kínjaink epesztnek, mégis szent nevednek meghajol imádságunk.

2. Ellenség így csúfol: „Istened merre, hol, ki meghallgathasson? Honnan vársz oltalmat, Atyai irgalmat, hogy megszabadíthasson?” Isten a paizsom, vélem van Jézusom, hogy lelkem megnyughasson.

3. Jöjj azért nagy király, népednek mellé állj, szítsd fel a szívünket. Ellenségünk ellen, mely ébren szüntelen, védelmezd mi ügyünket. Sok nehéz kísértet, mely eddig úgy sértett, már ne marja lelkünket.

4. Adj jót országunknak, megcsúfolt hazánknak, ne maradjunk kárba a gonosz ellenség ne dicsekedhessék, hogy letiport a sárba. Hadd lássa a világ, hogy ki téged imád, nem könnyörög hiába!

306. ISTEN, ALDD MEG a magyart jó kedvvel, bőséggel, nyujts feléje védő kart, ha

küzd ellenséggel; balsors akit régen tép, hozz rá vig esztendőt, megbűnhötte már e nép a multat s jövődőt!

2. Szánd meg, Isten, a magyart, kit vészek hányának, nyujts feléje védő kart tengerén kinjának. Balsors akit régen tép, hozz rá vig esztendőt, megbűnhötte már e nép a multat s jövődőt! (Kölcsey Ferenc.)

307. GYŐZELEMRŐL ÉNEKELJEN napkelet és napnyugat, millió szív összecsempjen, magasztalja az Urat! Krisztus újra földre szállott, vándorlásunk társa lett; mert szerette a világot, kenyérszínbe rejtezett. Krisztus, kenyér s bor színében úr s király a föld felett, forrassz egyé békeességben minden népet s nemzetet!

2. Egykor értünk testet öltött, kis gyermekként jött közénk; a keresztfán vére ömlött váltságunknak béréként. Most az oltár Golgotáján újra itt a drága vér, áldozat az Isten-Bárány, Krisztus teste a kenyér. Krisztus, kenyér, stb.

3. Zúgjon hát a hálaének, szálljon völgyön, tengeren: a szeretet Istenének dicsőség és üdv legyen. Az egész föld legyen oltár, virág rajta a szívünk, minden dalunk zengő zsoltár, tömjénillat a hitünk. Krisztus, kenyér, stb.

— 362 —

4. István király árva népe, te is hajtsd meg homlokod, borulj térdre, szórd elébe minden gondod, bánatod! A kereszt volt ezer éven reménységed oszlopa: Most is Krisztus jele legyen jobb jövődnek záloga. Krisztus. kenyér, stb.

Latin énekek

308. PANGE LINGVA glóriózi Korporisz misztérium, szangviniszke preciózi, kvem in mundi préciüm, fruktusz ventrisz generózi Reksz effudit gencium.

3. **TANTUM ERGÓ** Szakramentum venerémur cernui, et antikvum dokumentum nóvó cédat ritui presztet fidesz szupplementum szenzuum defektui.

4. **GENITÓRI** Genitókve lausz et jubiláció, szálsz, hónor, virtusz kvókve, szít et benedikció procedenti ab utrókve kompar szít laudáció. Amen.

Pap: Panem de caelo prestitisti eis.

Hívek: Omne delectamentum in sze habentem.

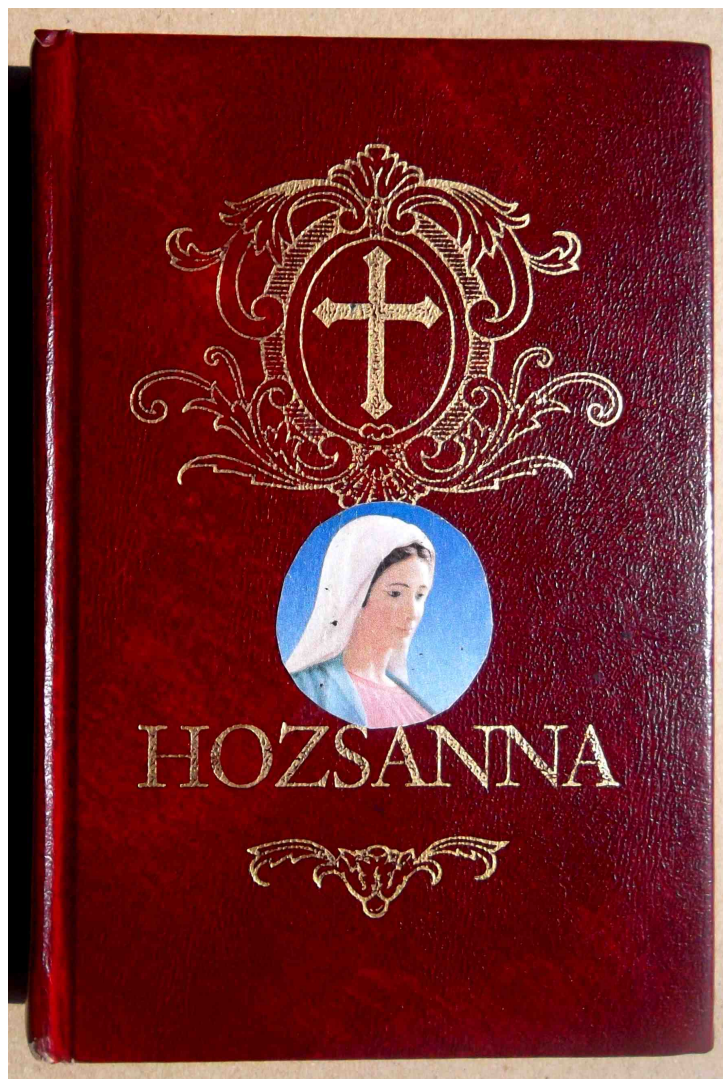
309. O SZALUTÁRISZ Hosztia, kve célí pándisz osztium, bella premunt hosztília. Dá robur, fer aukszílium.

2. Uní, trinókve Domino szít szempiterna

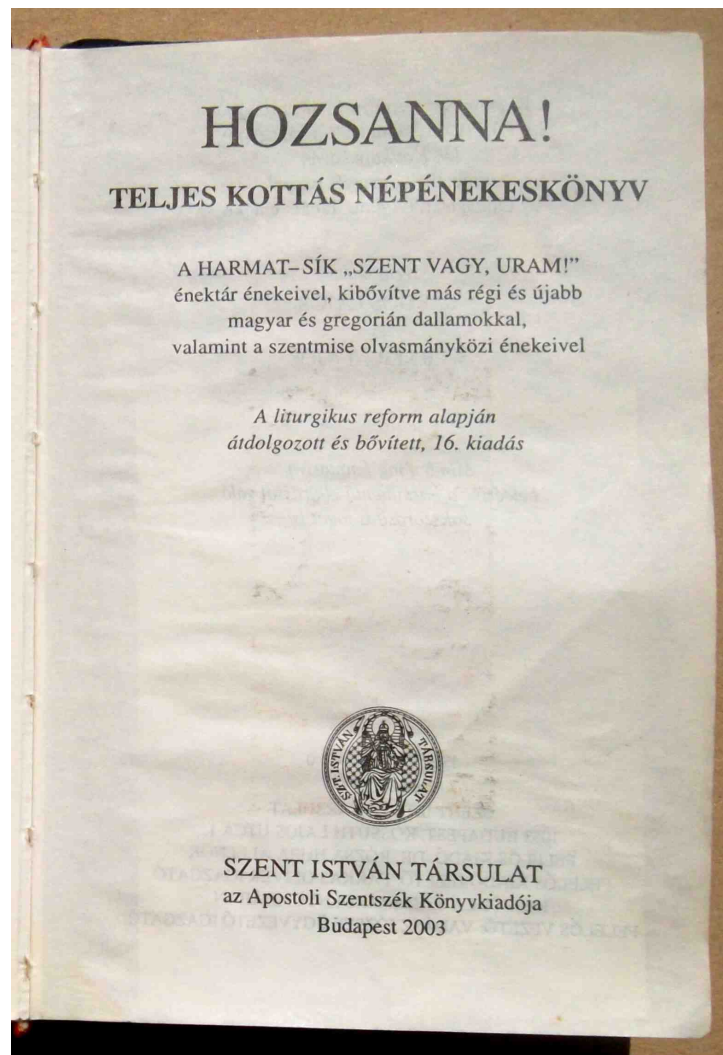
— 363 —

1.3 The political contents of the “People's hymn-book with complete scores Hosanna!” of 2003

[3] front-cover, around 100 millimeters wide:

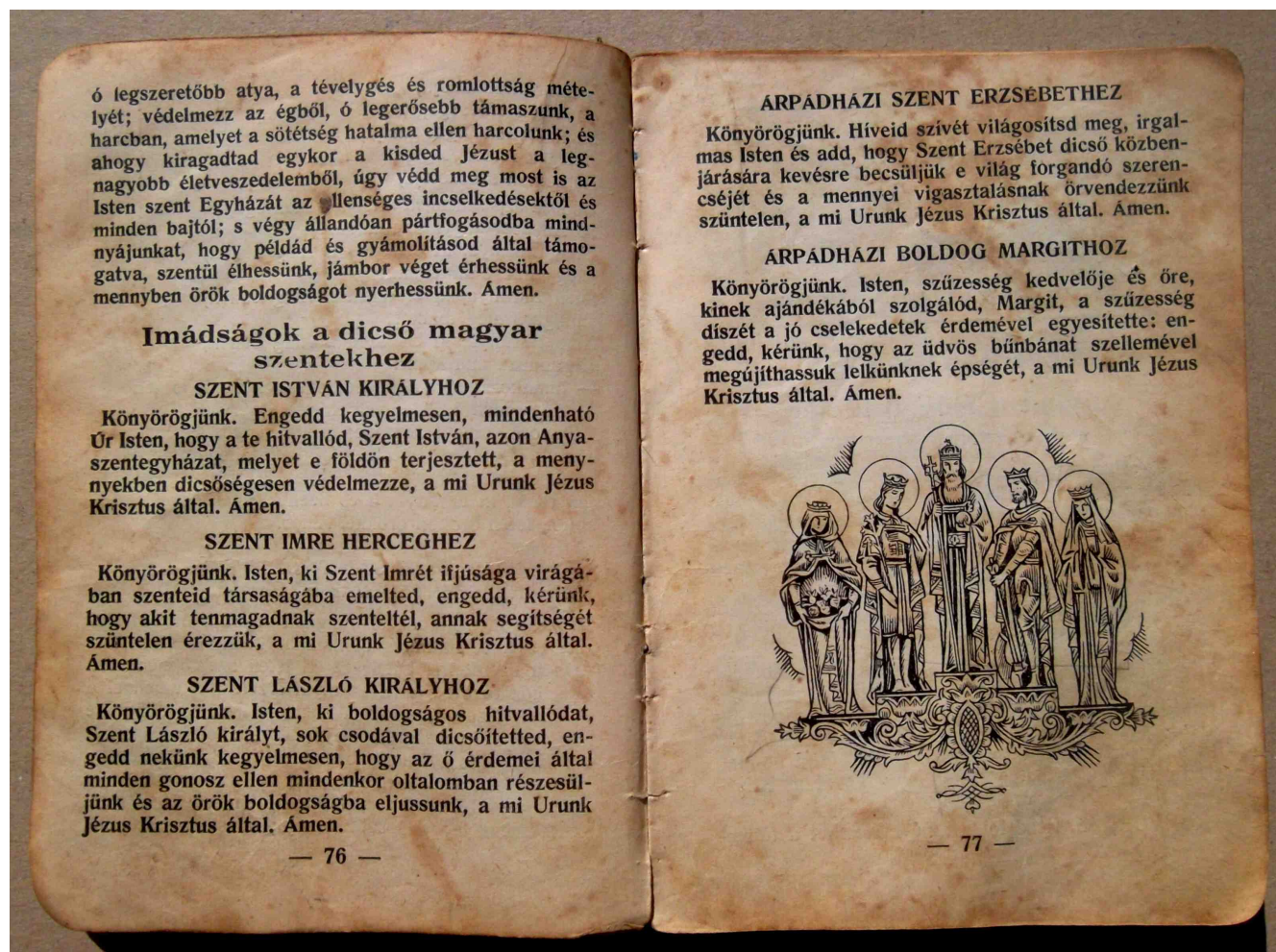


[3] page 3:



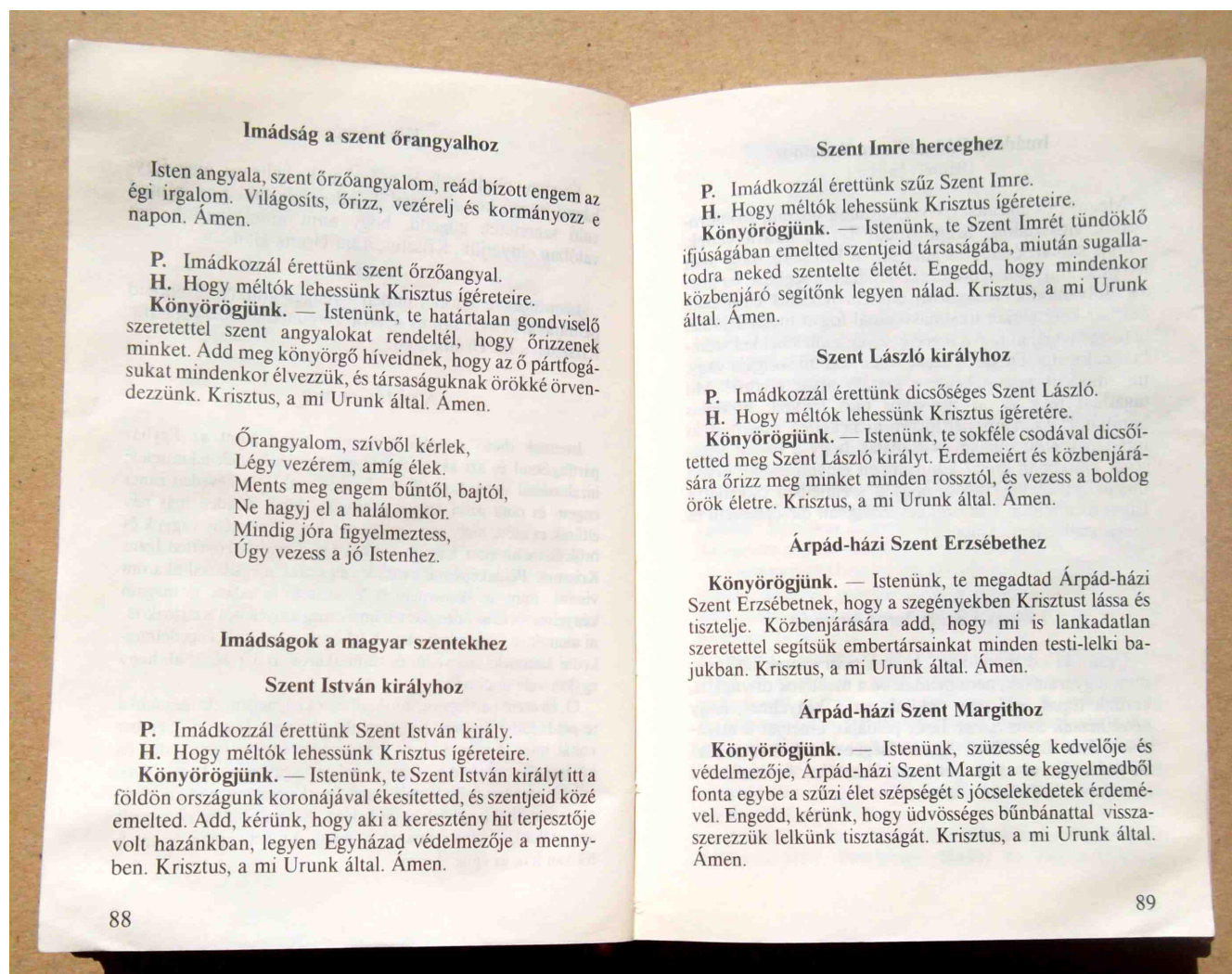
This prayer- and hymn-book is of my mother living in Hungary. It is essentially the same as that of my grandmother.

However, there can be established a relatively significant change in the prayer to “Saint King Stephen” of the section essentially entitled in both books “Prayers to the hungarian saints”.



Partial translation from the hungarian language: Prayers to the glorious hungarian saints / To Saint King Stephen / We pray. Let us graciously, almighty God, that your confessor, Saint Stephen, gloriously protect in the heavens the Mother-Church he spread on this land, through our Lord Jesus Christ. Amen.

[3] pages 88 and 89:



Partial translation from the hungarian language: Prayers to the hungarian saints / To Saint King Stephen / ... We pray. — Our God, you ornamented Saint King Stephen with the crown of our country here on the earth, and raised him among your saints. Grant, we ask you, that who was the spreader of the christian faith in our fatherland be the protector of your Church in the heaven. Through Christ, our Lord. Amen.

So, in the meanwhile, there arose the necessity on the part of the Hungarian Catholic Church to specify that it was it who providing the crown to Stephen made an earthly king of him, and then canonizing him in 1083 made a heavenly saint of him as well. That may be a propaganda asserting the close connection between hungarian state and the hungarian catholic religion, and the determinant role of the religion, the politics-religion intertwining after all.

[3] pages 182 and 183:

80 Zsaskovszky: Énektár (1855) – Szegedi: Cantus Catholici (1674)

1. E szín a - latt itt a nagy jó,
2. Itt van Jé - zus fe - hér szín - ben,

Em-ber-szív-vel kí-ván-ha - tó. É - gen, föl - dön
Mint me-leg-ség a nap-fény-ben, Mint a tűz a
a - mi csak jó, Mind csaket-től, eb-ből va - ló.
for-ró szén-ben, Mint e - ró a mág-nes-kő-ben.

3. A vacsorán kézbe vette a kenyeret s testté tette,
Vérré a bort megszentelte, ezt érettünk cselekedte.

4. És mondotta: „Im vegyétek, az én testem, ezt egyétek.
Ti is ezt cselekedjétek, emlékemet őrizzétek”.

5. Vette aztán a poharat, s papoknak lőn parancsolat:
Tartsák fenn a szent titkokat. Így a Krisztus köztünk marad.

6. Azért most is igéjével, élünk Krisztus erejével,
Amint az Úr amaz éjjel, Az ő teste igaz étel.

7. Azért rejtí valóságát, rettenetes méltóságát,
Hogy mutassa nagy jóságát, édesgető buzgóságát.

8. Mert ha csak egy szolgájára nem nézhetnénk: angyalára,
Hogy nézhetnénk Őmagára, a vakító napvilágra!

9. Azért ámbár nem nézheted, sem száddal nem ízlelheted,
Kezeddel sem érintheted: de igéje, elég neked.

81 Bozoki: Énekeskönyv (1797) – Károni: Cantionale Catholicum (1676)

1. Én nem - ze - tem, zsi - dó né - pem,
2. Én té - ge - det E - gyip - tom - ból

Te el - le - ned mit vé - tet - tem? Tő - led ha - lált
Ki - hoz - ta - lak nagy rab - ság - ból; Te en - ge - met

mért szenvedtem? Immár fe - lelj meg én - ne - kem.
én ha - zám - ból Ki - ve - tél a szent vá - ros - ból.

3. Egyiptomból kimentedben
Nyilást tettem a tengerben:
Te mellemet megnyitottad,
Piros vérem kiontottad.

4. A pusztában itattalak,
És mannával tápláltalak:
Te épével itattál meg
És ecettel kínáltál meg.

5. Ellenséged én megvertem,
A Fáraót elvesztettem:
Te ostorral testem verted,
Talpig vérbe elkeverted.

6. Én téged nagy méltóságra
Emeltelek királyságra:

In the meanwhile, hymn 82 was re-numbered to 81. But essential here is, I think, that it probably outlasted communism, and has been outlasting this relative democracy as well. It may be deemed to be an indication to the extreme-nationalist character of the religiously relatively disguised political alignment of the Hungarian Catholic Church.

The 2011 Constitution of Hungary “recognizes the nation-preserving role of christianity”. It might have such a role, but the contents and handling of this hymn shows that the hungarian catholic christianity has had an extreme-nationalism-preserving role as well.

- Te tövissel koronáztál,
Bársonyoddal megaláztál.
7. Én Kánaán dús földére
Bevittelek nagy bőségre:
Te Golgota zord hegyére
Vittél engem szenvedésre.
8. Én szőlőmbe ültettelek,
Szép esőssel öntöztelek:
Jó gyümölcsöt nem termettél,
Latrok közé feszítettél.
9. Én nemzetem, zsidó népem,
Többet érted mit tehettem?
Te ellened mit vétettem?
Felelj immár meg énnekem.
10. De ne essél te kétségbe,
Bánd meg bűnöd, szállj szívedbe.
Könnyezz és térj Istenedhez,
Hozzám, te Üdvözítődhez.

82

Kisdí: Cuntus Catholici (1651) – Sik Sándor



1. Ki-rá-lyi zász-ló jár e-löl, Keresztfá
2. Kegyetlen lánd-zsa ver-te át Gonosz va-
tit-ka tűn-dő-köl, Me-lyen az é-let
sá-val ol-da-lát. Smely szennyet, vét-ke-
hal-ni szállt S megtörte hol-ta a ha-lált.
el-tő-rölt, Be-lő-le víz és vér ö-mölt.

184

3. Az ősi jóslat itt betelt,
Mit a hű Dávid énekelt:
„Az Úr, halljátok nemzetek:
Kereszten trónol köztetek”.
4. Rajtad tündöklék, drága fa,
Királyi vérnek bíbora.
Ő választott jeles faág,
Ki szent testét karoltad át!
5. Világ bűnének zálogát,
Ő boldog ág, te hordozád,
Az ellenség gonosz fejét
Megváltónk rajtad zúzta szét.
6. Ó kereszt, áldunk, szent remény,
A szenvedés ez ünnepén.
Kérünk, kegyelmet adj nekünk,
Add vétünkért vezeklenünk.
7. Szentháromság, dicsérjenek,
Üdvösség kútja, mindenek.
Legyen győzelmünk, add meg ezt,
A diadalmas szent kereszt.

„Az én lelkem már nem a Helikon és Parnassus felé irányul,
az én lelkem a Tábor és Golgota hegyére vágyik.”
(Liszt)

185

[3] pages 514 and 515:

ÉNEK-FEJEZETEK	
Advent (1–14. szám)	96
Karácsonyra (15–36. sz.)	110
Évvégi hálaadásra (37–38. sz.)	132
Újévre (39–41. sz.)	134
Vízkeresztre (42–46. sz.)	137
Bűnbánat idejére (47–55. sz.)	142
Nagyböjtre (56–75B. sz.)	152
Nagyhétre (76–83. sz.)	176
Húsvétra (84–92. sz.)	187
Áldozó-csüdtörtökre (93–96. sz.)	195
Pünkösdre (97–103. sz.)	199
Szentháromság-vasárnapra (104–105. sz.)	206
Úrnapi (106–108. sz.)	208
Az Oltáriszentségről (109–142. sz.)	212
Jézusról (143–159. sz.)	242
Mária-ünnepekre (160–172. sz.)	258
Szűz Máriáról (173–197. sz.)	274
További Mária-énekek (284–292. sz.)	410
Litániák, Mária-antifónák (198–208. sz.)	299
Angyalokról, szentekről (209–218. B. sz.)	310
Magyar szentekről, – a hazáért (293–306. sz.)	423
Mise-énekek (219–232. sz.)	323
Magyar kis-misék (233–234. sz.)	340
Gyászmisékre (235–250. sz.)	349
Magyar gyászmisék (251–252. sz.)	367
Különböző alkalmakra (253–283. sz.)	375
Latin énekek (310–322. sz.)	437
Olvasmányközi ének (401–452. sz.)	463
Zsoltárdallamok (tónusok) (453. sz.)	502
Alleluja-csoportok (454. sz.)	504
Kodály: Magyar mise	509
514	
AZ ÉNEKEK BETŰRENDES MUTATÓJA	
Enekszám	Oldal
158. Acélszárnyon száll az ember	255
235. Adj irgalmat	349
61. A fényes Isten-arcot	157
56. A Golgota-lépcsőn állók	152
294/A Ah, hol vagy	424
294/B Ah, hol vagy (Kodály)	425
1. A keresztnységben hiszünk	96
63. A keresztfához megyek	158
418. Alleluja Nagy jóvoltát	477
252/b. Ama szörnyű napja	372
237. Ama végső harag napja	351
287. Angyaloknak királynéja	415
289. Angyaloknak nagyságos Asszonya	417
439. Apostolok boldog kara	492
19. A szép Szűz Mária	115
438. Atyáid helyébe (magyar tónus)	492
439. Atyáid helyébe (7. tónus)	492
5. Ave Mária	101
16. Az angyal énekel	112
64. Az Atyának egy fiát	160
38. Az esztendő fordulóján	133
17. Az égből színméz csörgedez	113
18. Az Ige megtestesült	114
43. Az isteni gyermeket	138
234/g. Az oltáron trónol	347
6. Az Ursten Ádám atyánknak	102
219. Az Úrnak dobban	323
409. Az Úr országol	471
515	

Hymns 293-306 are classed on page 514 into the chapter entitled “For hungarian saints — for the fatherland”.

[3] pages 422 and 423:

292 Bozókai: Énekeskönyv (1797)



1. Má-ri - át dí - csér - ni, Hí-vek, jöj - je - tek,
2. Ha ér - tünk Má - ri - a Fi - át kér - le - li,
Mert ő fog - ja kér - ni Fi - át ér - te - tek,
Ké - ré - sét szent Fi - a Meg nem vet - he - ti.
Üd - vözlégy, Má - ri - a! Mond - ja minden hív,
Ál - dott légy, Má - ri - a! Mond - ja nyelv és szív.

3. Istentől csodával néki adatott, – Hogy anyaságával Szűz maradhatott. – Üdvözlégy, stb.
4. Teljes áldásokkal, mint világgal tűz, – És szent malasztokkal e dicsőült Szűz. – Üdvözlégy, stb.
5. Fogantatásban Ő vétkes nem volt, – Sem élte folytatásban, sem mindön megholt. – Üdvözlégy, stb.
6. Ő Szűz, életfája a jámboroknak, – És főpátrónája hív magyaroknak. – Üdvözlégy, stb.
7. Te vagy segítsége minden híveknek, – És nagy reménysége a bűnösöknek. – Üdvözlégy, stb.
8. Azért is szívemben mostan vigadok, – És igaz lelkemből híved maradok. – Üdvözlégy, stb.
9. Utolsó órámban segélj engemet, – Az örök hazába segítsd lelkemet. – Üdvözlégy, stb.

422

293 Náray: Lyra Coelestis (1695) – Mentés Mihály



1. Is - ten, hazán - kért tér - de - lünk E - lőd - be,
2. Ist - ván ki - rály - nak szí - ve gaz - dag - sa - gát,
Rút bű - ne - in - ket jó - sa - goddal föd - be,
Szent Imre her - ceg ke - ménytiszta - sa - gát,
Szent magya - rok - nak tisz - ta lel - két néz - zed,
Lász - ló ki - rály - nak vi - téz lo - vag - sa - gát,
Er - de - mét i - déz - zed,
Ó, ha csak ezt lát - nád!

3. Szent Erzsébetből hős szeretet árad.
Margit imái vezekelve szállnak.
Minket hiába, Uram, ne sirasson
Áldott Boldogasszony.

4. Ránk bűnösökre minden verés ráfér,
De könyörögnek ők tépett hazánkért.
Hadd legyünk mink is tiszták, hősök, szentek:
Hazánkat így mentsd meg!

423

294.A

Bogisich: Óseink Buzgósága (1888) – Dőri
kéziratos (1763)

1. Ah, hol vagy, magya-rok Tündök-lő csil-la-ga,
2. Ró-lad em-lé-kez-vénCsordulnak könnye-i

Ki vol-tál va-la-ha Or-szágunk is-táp-ja?
Bú-val har-ma-toz-nak Szo-mo-rú mé-ze-i

Hol vagy, Ist-ván ki-rály? Té-ged ma-gyar ki-ván,
Lan-kad-nak szün-te-len Vi-téz-lő kar-ja-i

Gyászos öl-tő-zet-ben Te-e-lőt-ted sír-ván.
Nem szün-nek i-szo-nyú Sí-rás-tól sze-me-i.

3. Virágos kert vala híres Pannónia,
Mely kertet öntöze híven Szűz Mária.
Katolikus hitnek bő volt szép virága!
Be megsötétedett örvendetes napja.
4. Előtted könyörgünk, bús magyar fiaid,
Hozzád fohászkodunk, árva maradékid.
Tekints, István király, szomorú hazádra,
Fordítsd szemeidet régi országodra.
5. Reménységünk vagyon benned s Máriában,
Mint magyar hazánknak hű királynéjában.
Még éltedben minket néki ajánlottál,
És szent koronáddal együtt föláldoztál.

294 B

Kodály Zoltán – Dőri kéziratos (1763)

Lendülettel

1. Ah,hol vagy, magyarok tün-dök-lő csil-la-ga?
2. Vi-rá-gos kert va-la hí-res Pan-nó-ni-a,

Ki vol-tál va-la-ha or-szágunk is-táp-ja.
E ker-tet ön-tő-zé hí-ven Szűz Má-ri-a,

Hol vagy, Ist-ván ki-rály? Té-ged magyar ki-ván!
Is-ten i-gé-je élt, bő volt szép vi-rá-ga,

Gyászos öl-tő-zet-ben te e-lőt-ted sír-ván.
Meg-ho-má-lyo-so-dott ör-ven-de-tes nap-ja.

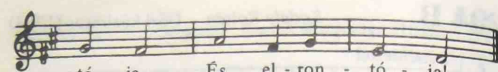
295

Kisdi: Cantus Catholici (1651)

1. Ál-dott szent Ist-ván, Is-ten-nek szol-
2. Ir-gal-mas Is-ten ke-gyes jó-vol-

gá-ja, Krisz-tus hi-té-nek i-gaz plán-tá-
tá-ból A-da-ték né-künk magas mennyor-

ló-ja, Bál-vá-nyo-zás-nak el-tá-voz-ta-
szág-ból, Ú-tat hogy lel-nénk gonosz po-gány-



tó - ja És el - ron - tó - ja!
ság - ból, Ré - gi vak - ság - ból.

3. Földeden újra pogány tüzek égnek
Fajtalanságnak, rút hitetlenségnek.
Ó jaj, ne hagyj el, napja reménységnek,
Válts meg az égnek!

4. Jobbokra kérünk, amely ma is éppen,
Légy közbenjárónk szent Király az égben.
Könyörülj újból e veszendő népen,
Jó atyaképen.

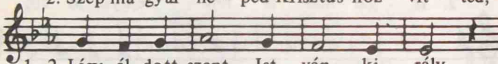
5. Jóságos Jobbokra nyújtsd ki reánk, kérünk,
Szent koronáddal új ezeret érünk,
Hogyha kereszted s imádságod vélünk.
Régi vezérünk!

296

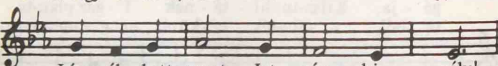
Szegedi: Cantus Catholici (1674) – Magyar
Cantionale (XVII. sz.)



1. Ma - gya - rok fé - nye, Ország re - mé - nye,
2. Szép ma - gyar né - ped Krisztus - hoz vit - ted,



1-2. Légy ál - dott, szent Ist - ván ki - rály,



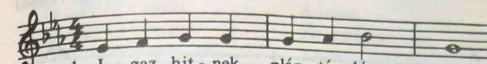
Légy ál - dott, szent Ist - ván ki - rály!

3. Szent hitben tarts meg. Jézusnál áldj meg!
Légy áldott stb.

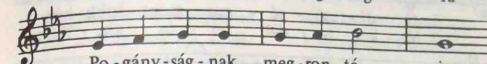
426

297

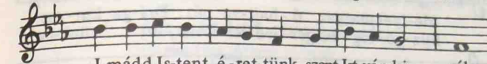
Magyar Cantionale (XVII. sz.)



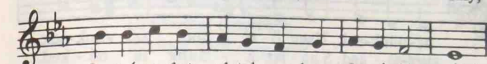
1. I - gaz hit - nek plán - tá - ló - ja,
2. Ró - ma - i szent i - gaz - ság - ra



Po - gány - ság - nak meg - ron - tó - ja,
Hoz - tál min - ket nagy jó - ság - ra.



I-mádd Is-tent é-ret-tünk, szent Ist-ván ki - rály,



Or-szá-go-dat ol-tal - mazd, szent Ist-ván ki - rály!

3. Köztünk szent törvényt szerzettél, – Krisztus hitére
vezettél. – Imádd Istent, stb.

4. Boldog Szűznek az országod – Testamentomban
ajánlod. – Imádd Istent, stb.

5. Hogy a pogány eltávozzék – És rajtunk ne uralkodjék.
– Imádd Istent, stb.

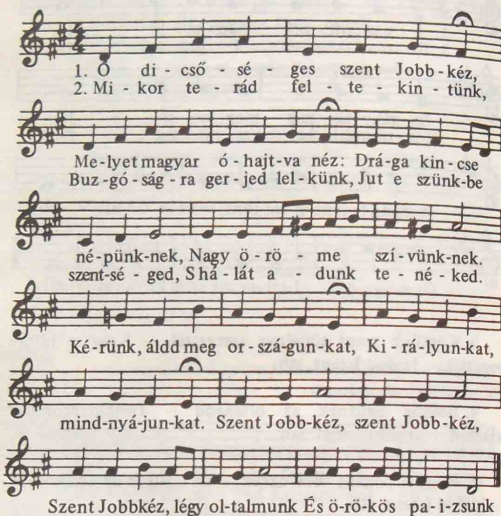
6. Dicséret Szentháromságnak, – Becsület Isten Anyjá-
nak. – Imádd Istent, stb.

„Tanítsátok gyermekeiteket erényre, mert csak az
boldogíthat. – Nem ismerem a magasrendűségnek más
jelét, mint a jóságot.” (Beethoven.)

427

[3] pages 428 and 429:

298 Zsaskovszky: Énektár (1855) – Bogisich: Óseink Buzgó-sága (1888)



1. Ó di - cső - sé - ges szent Jobb - kéz,
2. Mi - kor te - rád fel - te - kin - tünk,
Me - lyet magyar ó - hajt - va néz: Drá - ga kin - cse
Buz - gó - ság - ra ger - jed lel - künk, Jut e szünk - be
né - pünk - nek, Nagy ö - rő - me szí - vünk - nek,
szent - sé - ged, S há - lát a - dünk te - né - ked.
Ké - rünk, áldd meg or - szá - gun - kat, Ki - rá - lyun - kat,
mind - nyá - jun - kat. Szent Jobb - kéz, szent Jobb - kéz,
Szent Jobbkéz, légy ol - talmunk És ö - rő - kös pa - i - zsunk

3. Drága szent Jobb, a vakságot, 4. Annyi ékes templomokat
Hazánkból a pogányságot, Építettél s klastromokat
Te irtád ki s helyette Istennek dicsőségül,
Jézust hoztad földedre. Népednek üdvösségül.
Kérünk, áldd meg, stb. Kérünk, áldd meg, stb.

428

5. Boldogságos Szűz Anyának Mint magyarok Asszonyának Te ajánlád e hazát, Az angyali koronát. Kérünk, áldd meg, stb.
7. Éhezőnek táplálója, Meztelenek ruházója, Adakozó jobbkezed És irgalmas nagy szíved. Kérünk, áldd meg, stb.
6. Az árváknak, özvegyeknek, Szegényeknek, betegeknek, Ah, mennyi sok jót tettél, S rajtuk hányszor segítél! Kérünk, áldd meg, stb.
8. Azért Isten csodaképen Rothadatlan épségében Megtartotta kezedet. Dicsőíté nevedet. Kérünk, áldd meg, stb.
9. Drága szent Jobb, maradj nálunk, Utat mutass, merre járjunk. Jobbágysaid maradtunk, Uralkodjál mirajtunk. Kérünk, áldd meg, stb.

299 Náray: Lyra Coelestis (1695) – Geréb Kázmér



1. Szent Im - re her - ceg, Ma - gyar - or - szág é - ke,
2. Gyöngyvolt a lel - ked, tisz - ta mind a sí - rig,
Szűz - tisz - ta é - let legszebb pél - da - ké - pe; Ser - dü - lő
Mint li - li - om - szál, amely csak most nyílik; Oly csillag
if - jak paj - zsa, me - ne - dé - ke, Kö - nyörögj ér - tünk.
vol - tál, mely csak ég - re il - lik. Kö - nyörögj ér - tünk.

3. Jó magyar népünk alighogy megtéte,
Már oly szép gyöngyöt termett Árpád vére,
Hogy még az ég is óhajtozott érte. Könyörögj értünk.

429

[3] pages 430 and 431:

4. Emberi testben angyalmódra éltél,
Térdeden lelt a hajnal és az éjfélt,
Az igaz útról soha le nem tértél. Könyörögi értünk.
5. Mint rózsát, melyet koszorúba törnek,
A halál téged olyan hamar tört meg,
Hogy ne légy éke sokáig a földnek! Könyörögi értünk.
6. Szent Imre herceg, magyar ifjak pajzsa,
A veszélyt tőlünk karod távol tartsa;
Ne engedj jutnunk kísértésbe, bajba. Könyörögi értünk.

300

Tinódi Sebestyén (1549) – Magyar Bálint

1. Fel - mu - tat ég - be szent Gel - lért ke -
2. Ős - e - le - in - ket a krisz - tu - si

reszt - je, Ah - hoz, ki hoz - zánk
hit - re, Vég - te - len kegy - gyel

küld - te, ki az Esz - me. A - pos - to - lod volt,
kegyes Is - ten vit - te. Gel - lért - től nyer - tük,

bol - dog ma - gyar nem - zet. 1-2. Áld - juk a Szen - tet!
hogy jó lett a kez - det:

430

3. Életét még zöld keresztünkre tűzte,
Lett vértanuknak s főpapoknak tükre.
Fehér virághoz piros rózsát szerzett:
Áldjuk a Szentet!

301

Tinódi Sebestyén (1549) – Magyar Bálint

1. Drá - ga ha - zám, te, na - gyok ter - mő -
2. Őt is, ki jog - gal a te kin - csed

föld - je, Vér - ben is ti - ed di - cső - id leg -
már most, Más nemzet szül - te Ka - piz - trá - ni

több - je. De kis ker - ted - ben, melyet szentnek
Já - nost, Ka - lab - ri - á - ból, mi - kor ép fosz -

hív - nak Má - sok is nyíl - nak.
tot - ták, Nyer - te az or - szág!

3. A pogány nekünk már sírhelyet nézett,
Akkor jött hozzánk barátunk s vitéznek.
Hogy sírba dőlünk: nagy Hunyadink kardja és ő nem [hagyta.
4. Ő ezért mindig szeressük, dicsérjük,
Kövessük abban, hogy másért is élünk.
A földért és az égért való harcba' biztasson arca!

431

302

Kisdi: Cantus Catholici (1651) – Harangi László



1. Szik-la-hi-tű László, Ki nem ismersz fé-lel-met,
2. Em-ber-ö-lő harcban A Gonosz-nak ár-tot-tál.

Légy e-re-je, paj-zsa Gyengeszi-vű né-ped-nek:
Is-ten e-re-jé-vel Sík-ra hi-tért szállot-tál,

In-ga-do-zó lel-kek, Sok csa-pás-sal
Fer-ge-te-ges vész-ben, Ren-dű-let-len,

ver-tek, Tő-led kér-nek vé-del-met.
é-pen É-gi je-lül ál-lot-tál.

3. E világi élet a remények sírhalma,
Teelédbe száll fel nemzedednek siralma.
Útmutató fényünk, téged adott nekünk
Az Űristen irgalma.

4. Most világok dőlnek, nemzedékek romolnak,
Ezeréves bástyák repedezve omolnak.
Csüggedésre válasz: szent király, te állasz
Égrenéző oromnak.

303

Náray: Lyra Coelestis (1695)



1. Szent Erzsé-bet Asz-szony é-le-té-ről.
2. Szü-le-ték Er-zsé-bet jó ó-rá-ban,
Em-lé-kezzünk sok jó-té-te-lé-ről.
Ki-rá-lyi a-tyá-tul szé-kes vár-ban.

Mi is ő-tet kö-vessük, a-zon le-gyünk,
Mi-kor kez-dett szó-la-ni ne-ve-ked-vén,

A-mit ben-ne dí-csé-rünk, cse-le-ked-jük.
El-só: Jé-zus szent ne-ve va-la nyel-vén.

3. Szegényeknek egyszer télidőben
Alamizsnát hordott kötényében;
Mikor atyja korholá, ő szavára
Kenyérkéből csupa friss rózsá vála.

4. Mindenét osztá szegényeknek,
Alamizsnát adván mindeneknek.
Hogy kiveték özvegyen jószágából,
Mégis jót tett másokkal fonásából.

5. Boldog szent halálán örülének
Az angyalok s szépen éneklének,
Háza felett daloló madárképben
Dicsérték a jó Istent nagy szentjében.

1. Pan-nó-ni - á-ban nőtt, tel-jes szép vi - o - la,
2. Szi - ge - ti klastromban, nagy Duna men - té - ben

Jó magyar nemzetnek bíz - ta - tó haj - na - la.
Élt ez a ki-rálylány an - gya - li szép - ség - ben.

Szűz szent Margit, e - se - dez - zél Nem - ze - tün - kért
az Is - ten - nél, Szép ma - gyar li - li - om!

3. Testét sanyargatván Istennek áldozta,
Gyakorta éjjel is az Urat áldotta.
Szűz szent Margit, stb.
4. Szörövet kötöze gyenge derekára,
Gondot úgy visele üdvösség dolgára.
Szűz szent Margit, stb.
5. Még ifjan magához az Isten felvette,
Az örök életben megdicsőítette.
Szűz szent Margit, stb.
6. Lelkünk szép mécsese, fényeskedjél bennünk,
Hogy a szép szemérem ékítse ép lelkünk.
Szűz szent Margit, stb.

1. Mért fe - led - ke - zel el Ró - lunk tel - jes - ség - gel,
2. El - len - ség így csúfol: „Is - te - ned merre, hol?”

Jé - zusunk, ki - rá - lyunk? Lá - tod, hogy naponkint
Ki meghallgat - has - son? Honnan vársz ol - tal - mat,

Szen - vedünk annyi kint, Csak nő nyomorú - sá - gunk.
A - tyá - i ir - gal - mat, Hogy megszabadít - has - son?”

Kín - ja - ink e - peszt - nek, Mé - gis szent ne - ved - nek
Is - ten a pa - í - zsom, Vé - lem van Jé - zu - som,

Meg - ha - jol i - mád - sá - gunk.
Hogy lel - kem meg - nyug - has - son.

3. Jöjj azért nagy király,
Népednek mellé állj,
Szítsd fel a szívünket.
Ellenségünk ellen,
Mely ébren szüntelen,
Védelmezd mi ügyünket.
Sok nehéz kísértet,
Mely eddig úgy sértett,
Már ne marja lelkünket.

4. Adj jót országunknak,
Megcsúfolt hazánknak,
Ne maradjunk kárba,
A gonosz ellenség
Ne dicsekedhessék,
Hogy letiport a sárba.
Hadd lássa a világ,
Hogy ki téged imád,
Nem könnyörög hiába!

306 Erkel Ferenc (1810–1893) – Kölcsey Ferenc (1790–1838)

1. Is - ten, áldd meg a ma - gyart, Jó kedv - vel, bő -
2. Szánd meg, Is - ten, a ma - gyart, Kit vé - szek há -
ség - gel, Nyújts fe - lé - je vé - dő - kart,
nyá - nak, Nyújts fe - lé - je vé - dő - kart,
Ha küzd el - len - ség - gel; Bal - sors a - kit
Ten - ge - rén kín - já - nak.
ré - gen tép, Hozz re - á víg esz - ten - dőt,
Meg - bűnhőd - te már e nép A múl - tatsjó - ven - dőt.

LATIN ÉNEKEK

310* Sostenuto Kodály Zoltán

1. Pan - ge lin - gua glo - ri - ó - si
2. Tan - tum er - go Sa - cra - men - tum
3. Ge - ni - to - ri, Ge - ni - to - que
Cor - po - ris my - sté - ri - um; San - gui - nis que
Ve - ne - re - mur cer - nu - i: Et an - ti - quum
Laus et ju - bi - la - ti - o, Sa - lus, ho - nor,
dim.
pre - ti - ó - si, Quem in mun - di pre - ti - um.
do - cu - men - tum No - vo ce - dat ri - tu - i:
vir - tus quo - que Sit et be - ne - di - cti - o.
cresc.
Fructus ven - tris ge - ne - ró - si, Rex ef -
Prae - stet fi - des sup - ple - men - tum Sen - su -
Pro - ce - den - ti ab - u - tro - que Compar

*Orgonakíséretét lásd „Öt Tantum ergo” című füzetben.
(MK. 4054 sz.)

It can be established that while the hymns relative to the “hungarian saints” and “fatherland” numbered from 293 to 306 were kept, and hymn 294 was added the hymn 294B, and according to the title page the prayer- and hymn-book was “enlarged with other old and newer hungarian and gregorian melodies, as well as with the inter-reading hymns of the holy mass,” hymn 307 was removed. The reason of that act must be the character of its political content: “Christ is lord and king over the earth, fuse in peace all peoples and nations.”

In my conception, the hungarian national secret political organization termed by me “hungarian national conspirational imperialist organization” particularly, and the national conspirational imperialist organizations generally, are not at all interested in the existence of a “king over the earth,” as that would diminish their power. (This political tendency finds an expression in the opposition even against the relatively soft power of Brussels within the European Union.) Further, the national conspirational imperialist organizations are not at all interested either in the “fusion of the nations,” as the major reason of their existence is just the preservation of their respective nations.

Accordingly, the removal of the hymn 307 can be considered as being a further indication to the character of the political alignment of the Hungarian Catholic Church.

2. The Hungarian Reformed Church “setting the spark into the detonating composition” against the Ceaușescu regime

It is widely spread — because it was widely spread — the conception that the “revolution” of december 1989 in Romania was caused by the resistance of the reformed pastor László TÓKÉS to his being transferred from the city of Timișoara (In hungarian: Temesvár.) to the village of Mineu (In hungarian: Menyő.). According to my theory, that circumstance, turned into relatively favorable, was used by the romanian national conspirational imperialist organization — manipulating the Securitate and the Ceaușescu regime; the originator of the revolutionary events in december 1989 in Romania — to disguise itself. In this book, I do not intend to confute the first theory by expounding the second one. I just want to present my conception relative to the primarily determinant political role played by the Hungarian Reformed Church in Romania in relation to the activity of the pastor László TÓKÉS, irrespective of that the word-group “spark of the revolution” is in this case a notion describing a true revolution, or a fiction disguising political conspirators.

Beyond the exceptional talent, as well as rebellious character and activity of the pastor, other essential circumstances are that Timișoara was one of the largest cities, and in addition, as the westernmost and the nearest to Yugoslavia, it was the city with the population of the most liberal and rebellious mentality in the Socialist Republic of Romania. This latter aspect is indicated by that it has probably been the only mostly romanian-inhabited locality where the local organs of the state have since 1990 always been controlled by the most democratic parties, and have never been won by the nationalist or crypto-communist political forces in Romania. Accordingly, appointing László TÓKÉS to Timișoara was the worse measure possible from the point of view of the security of the Ceaușescu regime. And nevertheless it happened.

At first, in the 1990s, I supposed that appointing the rebellious pastor to Timișoara was originated by the romanian national conspirational imperialist organization with a view to use him for the “spark of the revolution” in case of its deciding on giving up communism. However, that supposition of mine was confuted by some official documents drawn up by the Securitate — the political police of the Ceaușescu regime — published with the book of János MOLNÁR asserting just the political accomplishments of the Hungarian Reformed Church in Romania during communism, entitled “Az aradi állásfoglalás a magyar–román diplomáciai kapcsolatok és a „Vasile-dosszié” tükrében” [The Stand in Arad in the mirror of the hungarian-romanian diplomatic relations and the “Vasile dossier”].

Generally speaking, the “religious” or the religiously disguised political activity of the pastor László TÓKÉS was a threat for the security of the Ceaușescu regime. So much, that he was made and kept unemployed between 1984 and 1986. Particularly speaking, appointing the pastor from home to the parsonage in Timișoara was the highest threat possible for the romanian national-communism in relation to his person. So much, that the Securitate made a case of it immediately. Consequently, the more primary person who affected the security of the Ceaușescu regime was not the appointed pastor himself, but his appointer, not the “spark,” but the “spark setter,” namely the bishop of the Reformed Episcopacy in Oradea, László PAPP. And for this reason, that appointing was essentially not an ecclesiastical, but an ecclesiastically disguised political act. This was proved by the events that were to follow.

The following two documents, so-called Informative Notes, drawn up by the Securitate indicate that after appointing the pastor László TÓKÉS to the city of Timișoara in 1986 the bishop — in his quality of informant with the conspirative name PĂUN [4: page 14] — had to provide information not so much about others, as it should have been normal, as rather about him himself, namely he had to justify his act that proved to be of a historical importance. Namely, the Securitate from the very beginning suspected him of his being in that act politically motivated, and even manipulated from Hungary.

Copy of fragments of the **Informative Note** written by the Securitate in Bihor county on the report of the informant Păun [bishop László PAPP] dated 4 May 1986, probably of A4 format [4: pages XIV and XV]:

A.S.
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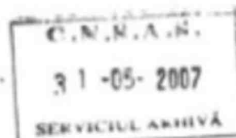
CU NR. 217. DIN 17.11.
ORADEA, LUGOS
6 TÖKÉS IN

POSTUL DE CAPELAN AL PAROHIEI TINISOARA.

ACEASTA MURIRE A STIPULAT O OARSCARE SUR-
PRIZA IN EPARHIA REFORMATA DIN CLUJ.
DEARCE MURITUL ANI JE ZILE A FUNCIONAT
IN ACEEA EPARHIE, URDE A FOST SUPERSAT
DIN FUNCTIE DE EPISCOPUL DIN CLUJ-HAROC,
FARA NOTAREA COMITETULUI DE DISCIPLINA A
EPARHIEI NEBIOARTE.

MURJA MENTIONEA CA TATA MURITULUI,
DR. STEFAN TÖKÉS, AUN OISIYA ANI A FOST
PENSIONAT LEGAL CA PROFESOR AL INSTITU-
TULUI DE GEOLOGIE PROTESTANT DIN CLUJ-
HAROC, SI DIN ACEASTA PRICINA A PIERDUT-O
CONCOMITENT SI FUNCTIUNEA SA ONORIFICA
DE PRIMHOTAR AL EPARHIEI DIN CLUJ.
AMBELE MĂJURI AU FOST COMPET LEGALE.
DAR DR. TÖKÉS, - MEMBRULUI JE ACUTE MĂ-
JURI -, DORESTE SA INFLUENTEZE OPINIA
PUBLICA BIVERICENEA ATIT INTERNA, CIT
SI EXTERNA, DUCIND O PROPAGANDA NE-
DORITA DIRECT IMPOTRIVA CONDUCERII
BIVERICII REFORMATE DIN SAR, SI INDIRECT
IMPOTRIVA ORGANELE DE STAT, CARE

2.



42
14

TOLERANȚĂ ACEASTA, FĂRĂ DE LEGE GROSOLANĂ.

EPISCOPUL PAPP, - CU HUMILSA NUMERIO-
NATĂ -, A ÎNȚELEGUT SĂ, ÎNBLĂNȚEASCĂ
ÎN OARECARĂ MĂSURĂ PE DR. TÖKEI. -
DEOARCE ÎN HUMĂROASELE SCRIȘORI AȘA-
SATE LUI ÎN ANUL TRĂSUT ȘI ÎN ACEST AN
DIN S.U.A. ȘI DIN OLANDA, TATĂL ȘI FIUL
SÎNT AMBII MENȚIONAȚI CA, VICTIME ALE
NEDESPĂȚĂRII.

EPISCOPUL PAPP E DE PĂRȘAS CĂ PĂIN
ȚEPTUL LUI FĂCUT VOI FI VĂCĂLITE
ÎN MĂSURĂ OARECARĂ MOTIVELOR ATACULUI
DIN STĂTĂTATE, ÎNDESPĂTATE ÎN AOTRIYA
MOJTRĂ.

ACEASTA A FOST MOTIVUL EXCELENT AL
NUMERULUI LUI LAZLO TÖKEI LA TIMI-
ȘOARA.

ORADEA, LA 4. MAI 1986.

Pu
Pazu

Notă: - Preotul TÖKEI LAZLO - este în al-
1. T. CLUT - . Numirea sa preot la Timișoara, încă
a fost confirmată de Departam. Cultelor Buc-
Trimiteți în Trăisuri: Propun înăutarea copiei marelui
exemplar din 1. T. CLUT în Dr. I. Buc., spre exploatare.
după necesitate
la bu. Timișoara: De a ne reaminti, discută, atâ-
tărilor din modul revoluționar al corului
r. 16 preotului preot TÖKEI LAZLO.

R-M-028/8-05-1986
2 ec.

M. Hájó

Translation from the romanian language: {Bihor County Inspectorate, Securitate - Service I/B, Receiving: Major CĂPRARIU, Source: PĂUN, Place: dwelling, Hour: 19.30 / No. 5180 of 4 may 1986 / Strictly Secret / Informative Note / [The source [bishop László PAPP] relates the following: with the decision No. 217 of 17 february 1986 of the bishop of the Reformed Episcopacy in Oradea, László PAPP, appointed the priest] [4: page 14]} László TÓKÉS in the position of chaplain of the Timișoara parsonage. / This appointing brought about some surprise in the Reformed Parish in Cluj, because the named had functioned for years in that parish, where he was suspended from function by the bishop in Cluj-Napoca, without the decision of the disciplinary board of the mentioned parish. / The source mentions that the father of the named, Dr. Ștefan TÓKÉS, was a few years ago pensioned legally as professor of the Institute of Protestant Theology in Cluj-Napoca, and for this reason he simultaneously lost also his honorary function of chief clerk of the parish in Cluj. — Both measures were completely legal. But Dr. TÓKÉS, discontented with those measures, wishes to influence the ecclesiastical public opinion, both internal and external, conducting an undesired propaganda directly against the leadership of the reformed church in the country, and indirectly against the state organs, which tolerate this gross unlawfulness. Bishop PAPP, with the above-mentioned appointing intended to “make docile” Dr. TÓKÉS in some measure, as in the numerous letters addressed to him last and this year from the U. S. A. and Holland, the father and son are both mentioned as “victims” of the injustices. / Bishop PAPP is of the opinion that by his gesture made there would be diminished in some measure the motives of the attack from abroad directed against us. / This was the exclusive motive of appointing László TÓKÉS to Timișoara. / Oradea, on 4 may 1986. / [Signature:] Păun.

[I think, the last sentence, and especially the word “exclusive” emphasizes the suspicion of the Securitate. The last question of major CĂPRARIU could be: “Were there other motives of your appointing László TÓKÉS to Timișoara?” This probably had a double goal: 1) to prompt the bishop László PAPP to confess his having been contacted from Hungary, as his suspected or even known quality of double agent raised the prospect of a success; 2) to comply with the higher instructions, to ensure his superiors that he put that question indeed. This suggests that the Securitate was primarily interested in hearing about the motives other than that acknowledged with and mentioned in this Informative Note. This sentence also suggests that the stress was not on the appointment itself, but on its place: the Securitate did not ask bishop László PAPP “Why have you appointed him just when he was unemployed?” but “Why have you appointed him just to Timișoara?” I.A.]

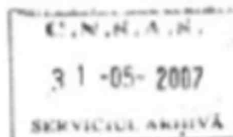
Note: — The priest László TÓKÉS — is in the attention of the Cluj County Inspectorate — The appointing as priest to Timișoara, ... was confirmed by the Department of Religions in Bucharest — / Measures: I propose the forwarding of the copy of the [material] to the Cluj County Inspectorate and to the Directorate I in Bucharest, for exploitation / Tasks: Signal to us, discussions, [attitudes] and the manner of solving the case of the former priest László TÓKÉS. / R. M. 028 of 8 may 1986 / 2 copies. / [Chief of Service I/B, Major Gheorghe CORDIȘ] / [Signature:] [indcipherable].

Send a copy from the copies of the note to the Securitate in Timiș [county] as well. / [Signature:] [indcipherable].

Copy of fragments of the **Informative Note** written by the Securitate in Bihor county on the report of the informant Păun [bishop László PAPP] dated 9 june 1986, probably of A4 format [4: pages XII and XIII]:

Inspectoratul Jud. Bihor
Securitate - Sec. II/A
Primeste: Tiv. Copraiu
Sursa: PAUK
Loc: Otmen
Ora: 12⁰⁰ INFORMATIV

Nr 510U/005 din 9.06.86.



SURSA RELATAZĂ URMĂTOARELE: LA 7. IULIE A.C.
EPISCOPIUL REMANAT D. LĂZĂR PAPP LA
PRIMIT PE FOOTUL YICAR EPISCOPIAL CUVIEAN
DR. ȘTEFAN TĂKES, ÎMPREURĂ CU FIUL SĂU
LĂZĂR, MURIT CAPEAN ÎN PARONIA TIMI-
ȘOARA. - LA PRIMIREA FOST PREZENT
CONSILIERUL EPARHIAL IULIU ESKENYI,
CARE LA ÎNCEPUTUL ANULUI CURENT A CONDUS
LA CUV. PAROCA CONVOCAȚIUNII PRELIMI-
NARE, LA ÎNȚIATIVĂ EPISCOPIUL PAPP -

CU OCAZIA PRIMIRII EPISCOPIUL PAPP A
ATRAS ATENȚIA TĂTĂRULUI TĂKES LA UR-
MĂTOARE: TREBUIE SĂ OCUPĂ O POZITIE
OBIECTIVĂ ÎN TUTE PROMISIUNILE; TREBUIE
SĂ ȘTIE CĂ ACTUALUL PARON DIN TIMI-
ȘOARA, LEO PEUKER, YA ÎN PENSIUNAT DĂ-
NITIV PESTE DIN ANI, DATA CE E AȘTEPTATĂ
A HERĂMARE DE MULȚI, PRETENDENȚI
LA TRON, DINTRE CARE CEI MAI CURE-
NȚI SÎNT: ȘTEFAN HIGYED / LUGOJI, IVAN
PETER (TIMIȘOARA - FRATEAN) ȘI ADALBERT
WORSLEY (T-RMAC); ȘI CU ÎN. SUPORE-
RUL OPOZIEI DIN PARONIE FAȚĂ DE
PROSTUL PEUKER, ÎN CI CEL AL LUI
PEUKER FAȚĂ DE OPOZITIS, CARE
EXISTĂ ÎN ORICARE PARONIE SĂ AȘT
O AMITUDINE LOIALĂ FAȚĂ DE ÎNȘE-
CTORUL DE SPECIALITATE AL DEPARTAMENTULUI

calcula suma sa se ia multe resturi
spune dar d. mult
 (X) TOLU CULTEOR, MINAI ISPERDEL. - TITRUL
 TÖKES I-A PLOKIN EPISCOPULUI CÄ YA-FI
 ASA. -

C.N.R.A.R. 36
 31-05-2007
 SERVICIUL ARHIVÄ

STEFAN TÖKES A ABAJAT-O PROBLEMA LUI
MIRENKOVA. - EPISCOPUL PAPP I-A ATRÄNO
ATENȚIA CÄ ACȚIUNEA SA PURTATÄ DE ANI
DE ZIE TRUPÄRIYA EPISCOPULUI REFORMAT
CHUISEAN D. IULIU NA GU, PATE FI INTER-
PREȚATÄ DE PROPAGANDA DIN STRÄINÄȚATE
CA O ACȚIUNE DUSÄ TRUPÄRIYA, EPIS-

PUNVI
 IMPACI
 DE STA
 EPISCO
 DECLAR
 MOTIVAT
 TABINA
 KAGY
 CENM
 MI
 OPINIA
 A A
 CMAR
 CENTR
 HATI
 DIRECT
 STIPA
 PENTR
 RUL
 SA

b.

INOCENȚA EPARHIEI SAU, POSIBILITATE CE
 I-A FOST OPRITÄ DE AUSAȚA PÄT.
 AWA, ÎN REPSÄTE RÄDURI, CU TOTÄ
 MOTÄRIRÄ.

BRADSA, LA 6.1326.

PÄHN

C.N.R.A.R.
 31-05-2007
 SERVICIUL ARHIVÄ

Nota: Nota se referä la corul TÖKES
 VAILE - ce se oflä în atenȚia i.j. clus
 serv. I/P.

Mösur: - Copia notai nua înaruta
 spre exploatare dir. I buc. m. i.j. Truie
 Leunrtate.

- Verificarea aspectelor relatäte
 cu nota prin sup. "FELSEGI" ce o poarte
 post la întristarea munitului TÖKEI
 cu episcopul Papp lortlo - din Oradea.

Saruni: Se a ne sumala înuniti mias
 mai date privind modul de integrare
 ri comportare a lui TÖKEI LORTLO - în
 cadrul clerului reformat.

C.N.R.A.R.
 31-05-2007
 SERVICIUL ARHIVÄ

h. fly

Partial translation from the romanian language: Ministry of the Interior, Bihor County Inspectorate, Securitate - Service I/B, Receiving: Major CĂPRARIU, Source: PĂUN, Place: of work, Hour: 12.00. / No. 5180/005 of 9 june 1986. / [Stamp:] C. N. S. A. S. [National Council for the Study of the Archives of the Securitate], [Date:] 31 may 2007, Archives Service. / Informative Note / The source [bishop László PAPP] relates the following: on 7 june current year, the reformed bishop D. László PAPP received the former episcopal vicar in Cluj Dr. Ștefan TÓKÉS, together with his son László, appointed chaplain to the parsonage in Timișoara. At the reception, there was present also the parish counselor Iuliu ESZENYEI, who at the beginning of the current year led in Cluj-Napoca the preliminary talks, on the initiative of the bishop PAPP. / On the occasion of the reception, bishop PAPP called the attention of the young TÓKÉS to the following: he has to take up an objective stand in all problems; he has to know that the present parson in Timișoara, Leó PEUKER, shall be pensioned definitively in two years, date which is awaited with impatience by many “claimants to the throne,” from which the most known are: Ștefan HIGYED (Lugoj), Ivan PETER (Timișoara — Fratelia), and Adalbert SZÉKELY (Tormac); he shall not be the “rooter” of the opposition in the parsonage towards the parson PEUKER, neither of PEUKER towards the “opposition,” which exists in any parsonage; he shall have a loyal attitude towards the speciality inspector of the Department of Religions in Bucharest, Mihai IEPERGEL. The young TÓKÉS promised the bishop that it shall be so. / Ștefan TÓKÉS embarked in his well-known problem. The bishop PAPP called his attention that his action borne for years against the reformed bishop in Cluj, D. Iuliu NAGY, can be interpreted by the propaganda abroad as an action conducted against the bishop ... / ... the leadership of his parish, possibility which was stopped by this to him so far repeatedly and resolutely. / Oradea, on ... june 1986. / [Signature:] Păun.

Note: — The note refers to the Vasile TÓKÉS case, which is in the attention of the Cluj County Inspectorate - Service I/B. / Measures: The copy of the note shall be forwarded for exploitation to the Directorate I in Bucharest, and to the Timiș County Inspectorate - Securitate. — The verification of the aspects related in the note through the informant “FELSEGI,” who participated at the meeting of the named TÓKÉS with the bishop László PAPP in Oradea. / Tasks: Signal to us further on new data on the manner of integration and behavior of László TÓKÉS in the framework of the reformed clergy. / [Chief of Service I/B, Major Gheorghe CORDIȘ], [Signature:] [indecipherable].

Copy of the Covering Letter of the Securitate in Bihor county to the Directorate I in Bucharest dated 9 june 1986, probably of A6 format [4: page XIV]:



Translation from the romanian language: Ministry of the Interior, Bihor County Inspectorate, No. I/B/CA/ 0015236 of 9 june 1986. / To, / Ministry of the Interior, State Security Department, Directorate I, Bucharest. / Enclosed, we forward for exploitation the copy of the Informative Note No. 5180/005 of 9 june 1986, furnished by the informant “PAUN” regarding the case of the reformed priest László TÓKÉS, who was appointed assistant minister to the Timișoara Parsonage II. / Chief of the Securitate, major Dumitru OGĂȘANU, [Signature:] [indecipherable] / [Stamp:] Socialist Republic of Romania, Ministry of the Interior, Bihor [County Inspectorate]. / Chief of Service I/B, major Gheorghe CORDIȘ, [Signature:] [indecipherable].

[Stamp:] Entry... /0066602 of 16 june 1986.

[Hand-written Note:] BN + PI / — Follow with attention the evolution of the case. / [Signature:] [indecipherable].

It is characteristic that the Informative Note of 9 june 1986 was processed by the Chief of Service I/B of the Securitate in Bihor county, major Gheorghe CORDIȘ, the Chief of the Securitate in Bihor county, major Dumitru OGĂȘANU, and sent to the Directorate I of the State Security Department in Bucharest on the same day, namely on Monday, 9 june 1986.

Therefore, to deem that the pastor László TÓKÉS, for the “spark,” and not the bishop László PAPP

of the Hungarian Reformed Episcopacy in Oradea, for the “setter of the spark into the detonating composition,” was that primarily caused the “explosion” of 1989 in Romania is the same as to say that the inventors of the American atomic bomb, and not the United States caused primarily the end of the 2nd World War in Asia.

Further, the Securitate did not content itself with “following with attention the evolution of the case” of appointing the pastor to Timișoara, but it also took some measures to remove him from the rebellious-minded city. What is more, it decided to let him leave the country, as can be seen from the Letter below.

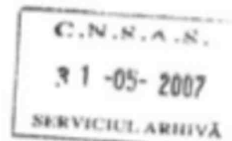
Copy of the **Letter** written by the Directorate I of the State Security Department in Bucharest to the Securitate in Bihor county dated 3 february 1988, probably of A4 format [4: page X]:

MINISTERUL DE INTERNE
DEPARTAMENTUL SECURITATII STATULUI

STRICT SECRET

Ex.nr. 2

DIRECTIA I 2 31 SEP 1988
Nr. 121/B.M./0073.609 din 1 ianuarie 1988



C ă t r e

SECURITATEA JUDETEANA BIHOR

La raportul dumneavoastră nr. I/B/CA/007313 din 29.12.1987 privind pe KOMJATHY ALADAR, preot reformat din Canada și scrierea acestuia înaintată de episcopul PAPP LASZLO președintelui Departamentului Cultelor, referitoare la bursa de studii oferită preotului TOKES LASZLO din Timisoara, vă comunicăm următoarele:

În urma analizei cazului, prin prisma avantajelor ce s-ar realiza și a eventualelor consecințe negative ce ar putea apărea, s-a hotărât să se acorde aviz pozitiv, iar Departamentului Cultelor să aprobe plecarea la studii în Canada a lui TOKES LASZLO.

Menționăm că prin aceasta se scontează continuarea discreditării și amplificarea suspiciunilor deja existente asupra familiei TOKES în rândul clerului reformat, în sensul că "ar cohabita cu securitatea" și reducerea influenței în cadrul cultului. Plecarea în străinătate ar atenua unele speculații folosite în propaganda antiromânească pe tema libertăților religioase și a drepturilor omului cu referire la naționalitatea maghiară, inclusiv recente acțiuni ostile preconizate de "Alianța Mondială a Bisericilor Reformate".

Este necesar ca episcopul PAPP LASZLO să exercite în continuare influență pozitivă asupra lui TOKES LASZLO, mai ales după atenționarea ce i-a făcut-o la începutul lunii ianuarie a.c. și să coopereze cu Securitatea județeană Timiș pentru cunoașterea poziției și preocupărilor prezente ale acestuia.

SEFUL DIRECTIEI
Colonel,

Rădu Gheorghe

SEFUL SERVICIULUI
Colonel,
Grădinar Mihai

451

Partial translation from the romanian language: Ministry of the Interior, State Security Department, Directorate I / ... of 3 february 1988. / Strictly Secret / ... To, / Bihor County Securitate / To your report No. ... of 29 december 1987 regarding Aladar KOMJATHY, reformed priest in Canada, and his letter forwarded by the bishop László PAPP to the President of the Department of Religions relative to the scholarship offered to the priest László TÓKÉS in Timișoara, we communicate you the following: / After analyzing the case, ... it was decided to accord a positive opinion, and the Department of Religions shall approve the departure of László TÓKÉS to studies in Canada. / ... Chief of the Directorate, Colonel Gheorghe RAȚIU. ...

The suspicion and knowledge of the Securitate relative to the secret intervention of entities from Hungary in the political events in Romania is suggested by the following documents:

Copy of the **Covering Letter** of the Securitate in Bistrița county to the Directorate I in Bucharest dated 27 july 1988, probably of A6 format [4: page XVIII], and copy of fragments of the **Informative Note** written by the Securitate in Bistrița county on the report of the informant Petrescu dated 27 july 1988, probably of A4 format [4: pages XVIII and XIX]:

am contribuit cu nimic .

Numitul TOKES LASZLO a petrecut lo zile din concediu de odihnă la cabana tatălui său - TOKES ISTVAN - care este situată în jud.Covasna, în acel timp s-a întâlnit cu un preot de încredere din protopopiatul reformat Sf.Gheorghe căruia i-a înmănat și lui un exemplar din acest document.Tot el personal a predat un alt exemplar unui preot din protopopiatul Cluj-Napoca al bisericii reformate.

A afirmat față de surse că dacă securitatea află de această acțiune atunci numai de la cei 13 preoți reformați din cele 13 protopopiate reformate din țară se putea cunoaște.

Recomanda ca documentul să fie citit în timpul ședinței ordinare din 5 sept. și nu mai târziu, iar în situația că persoana care și-a asumat răspunderea să citească documentul nu va fi lăsată să continue de către cei din prezidiu, e bine că a început-o deoarece se va afla de conținutul acesteia de la restul preoților, se va cunoaște ce s-a intenționat să se facă și își manifestă curiozitatea cum va reacționa cele două episcopii.

Sursa s-a consultat în această problemă la indicația lui TOKES LASZLO, cu preotul reformat CSERNAK BELLA din com.Matei jud.Bistrița-Năsăud - cunoștință apropiată a susnumitului - care i-a spus că o să-i dea răspunsul peste câteva zile după ce va citi scrisoarea și o să i-o restituie. Sursa i-a relatat lui CSERNAK că TOKES le-a cerut ca unul din ei să citească scrisoarea la ședința din 5 sept. a protopopiatului ss "PETRESCU"

27.07.1988

Nota of. - Nota se referă la numiții:

- TOKES LASZLO preot reformat din municipiul Timișoara cunoscut ca autor al unor acțiuni clandestine cu caracter naționalist-iredentist ("CONTRAPUNCTE", "OPONENTII");

- TOKES ISTVAN, preot reformat din Cluj-N. tatăl susnumitului ;

- CSERNAK BELLA, preot reformat în com.Matei jud.Bistrița-Năsăud. Este lucrat prin dosar de urmărire informativă pentru preocupări cu caracter naționalist-iredentist.
Sarcini - Să-i răspundă lui TOKES L. că nu poate citi scrisoarea deoarece soția lui este în învițământ și nu dorește să-i complice situația.

Misuri - Propunem raportarea notei la Dir.I-a.

Mr.Nechiti Smion

27.07.88

Informația prezintă interes, elementul trecînd de acum la acțiuni care probabil i-au fost sugerate de cineva din exterior sau din țară (vezi relațiile sale cu cei din acțiunea "CONTRAPUNCTE"). Să raportăm la Serv.II Dir.I-a (poate chiar nota în întregime) pt. a se evita o eventuală desconspirare rezultînd că discuția a fost doar în doi.

Col.GUI IOAN

Să se urmărească cu toate răspunsurile necesare și pentru a se evita de îndată să se facă înțelegerea că s-a raportat la Serv.II Dir.I-a și că s-a luat în considerare această notă, că...

Partial translation from the romanian language: [Page 2, last typed paragraph:] ... 27 july 1988 / The information presents interest, the element [László TÓKÉS] engaging from now in actions which were suggested to him probably from someone from the exterior or from the country (see his relationships with those from the action “Counterpoints”). ... / Colonel Ioan GUI ...

As regards the efforts of the Securitate to remove the pastor from Timișoara, it is worth mentioning my hypothesis and conviction that at around the middle of november 1989 the romanian national conspirational imperialist organization became conscious of that with keeping its Ceaușescu regime Romania would have remained the only “socialist” country in Eastern-Europe, and that fact would in its view have affected the dignity of the romanian “nation”. This was the major reason why the romanian national conspirational imperialist organization decided to conceive and organize the “revolution” of december 1989. This can be seen from the dynamics of the trial against the pastor László TÓKÉS: till around the middle of november 1989 it was hastened, after that it was delayed to adjust it to the road-map of the “revolution”. Further, the Securitate did nothing to prevent the events relative to the eviction of the pastor to develop to a “revolution”. That might have been a sort of revolution, but it was one planned, incited, promoted, and guided from the background by the Securitate: it was a historical revolutionary motion picture starring Nicolae CEAUȘESCU and Ion ILIESCU, directed by the Securitate, and filmed by the Romanian Television (TVR).

In my hypothesis and conviction, the bishop László PAPP was in his act of appointing the pastor László TÓKÉS to Timișoara manipulated by the hungarian national conspirational imperialist organization, namely from Hungary. Beyond my previous experiences and knowledge about the national conspirational imperialist organizations generally, and the hungarian national conspirational imperialist organization particularly, the main argument for supporting this is that at a time when Hungary was extremely interested and active in overturning the Ceaușescu regime threatening with its forced assimilation policy the existence of the hungarian national community in Romania it is unlikely that bishop László PAPP was politically independent in his affecting probably in the highest measure possible for him the security of the Ceaușescu regime, and moreover without his being exposed and punished. A counter-argument for the theoretical possibility of his political independence is that he had become an informant of the Securitate probably in order to survive in or acquire the position of bishop, and appointing László TÓKÉS to Timișoara was contrary to that aim of his. As regards the person of the pastor, he essentially stated that a revolution in Romania had not been among his purposes.

My above hypothesis is also supported by the fact that in his entire political career after december 1989 László TÓKÉS was in line with the policy of the hungarian national conspirational imperialist organization. Namely, he acted against the unity of the hungarian humans and organizations in Romania — promoted by the UDMR (In hungarian: RMDSZ.) [Hungarian Democratic Union in Romania] — and against the presence of the UDMR in the Romanian Parliament. It has been in the interest of the hungarian national conspirational imperialist organization to take under its control the hungarian national community in Romania by promoting their political division and not finding entrance into the Parliament of Romania.

3. The hungarian state-religion intertwining of 2011

In 2010, parties controlled by the hungarian national conspirational imperialist organization obtained a two-third majority in the Parliament of Hungary. As a sign of the state-religion intertwining line to follow, the President of the Christian-Democratic Popular Party — a political formation with a relatively small electoral support, not enough for getting into the Parliament alone — was elected Deputy Prime Minister of the Government of Hungary.

In spite of the fact that there had been no such topic in the electoral campaign, the circumstance of the two-third majority was used-abused for replacing the whole constitution, and slipping in it some elements of the policy of the hungarian national conspirational imperialist organization. One of them was the intertwining of the hungarian state and christian religion.

Pursuant to article VII section 1, “everyone has the right to the freedom of thought, conscience and religion. This right includes the freedom of everyone to declare his religion or other conviction.” In the “National Declaration,” the constituent majority of the Members of the Parliament of Hungary “declare that there is government of people only where the state handles the affairs of the citizens impartially.” Accordingly, article XXIV section 1 provides that “everyone has the right that the authorities handle his affairs impartially.” However, through the very first sentence, the Constitution of 25 april 2011 — partially towards the religiously theist citizens, and disregarding the citizens of other religions and the irreligiously atheists — declares the first line of the anthem, namely that “God bless the hungarian.” With such a religious partiality, the constitution promotes not the “government of people,” but the government of the hungarian national conspirational imperialist organization.

Further, article VII section 2 provides that “the state and the religious communities shall function separately”. In spite of the fact, the arms of the hungarian state comprises two christian crosses, a “double cross, in the second field of the shield,” and a simple cross, on the top of the crown. This arms was introduced already in 1990 by the first “democratic” government, which was also controlled by the hungarian national conspirational imperialist organization. Both of them had the alternative of the also traditional Kossuth arms, which is less partial by not comprising the “Holy Crown”. But it does not best express the political line of the hungarian national conspirational imperialist organization. And they also had the alternative of creating something new, adjusted not so much to the past as rather to the present and future. But the hungarian national conspirational imperialist organization has always envisaged the future of Hungary in its past.

Also, the Constitution of 25 april 2011 has borrowed the historical-religious terms of “Holy Crown” and “Saint King Stephen,” instead of using simply and impartially the terms “Crown” and respectively, “King Stephen”.

The constituent Members of the Parliament of Hungary also “declare that the fundamental values of our cohesion are fidelity, faith and love.” And as there are many faiths within the hungarian society, and less faiths means more cohesion of the “nation,” article VII section 4 provides: “The state and the religious communities may collaborate in the interest of attaining community purposes. The religious communities taking part in the collaboration function for received churches. The state ensures special powers to the received churches.” And one can immediately infer from this that the main beneficiary of these provisions shall be the Hungarian Catholic Church as the original and greatest church of the hungarian society, and having in addition the international support of the “Holy See”. And this, in order that it shall not lose, but can henceforward play its “nation-preserving role” and promote the catholic religious faith for the most “fundamental value of the cohesion” of the hungarian “nation”.

This seems to be a 21th-century manner of state interference in the spiritual life of the society. In the 11th century, King Stephen by spreading catholicism extirpated heathenism from the hungarian tribes,

partly in order to accomplish the engineering of a hungarian “nation”. The 2011 Parliament of Hungary, following the same political line disguised with the cult of “Saint Stephen” created by the hungarian national conspirational imperialist organization, in its “nation-preserving” efforts directed towards the “Saint-Stephen”-type hungarian “nation,” elaborated the constitutional framework of a state backing of spreading catholicism by “receiving” it, namely intertwining with it, and endowing it with “special powers,” namely privileges, to the detriment of other faiths and atheism, that have developed more or less spontaneously within the Hungarian society during the last around nine centuries.

At the level of the juristic, political and social development of the 21th century, they could not enact the intertwining between the hungarian state and Hungarian Catholic Church with a special law, they had to make a general law. By obtaining “special powers” and a perspective of growing in social importance, all the religious communities qualifying for and attaining the status of “received church” are in some measure beneficiaries of the Law No. CCVI of 2011. But, according to article 9 section 1, the government may make agreements only with churches “disposing of an important social support, preserving historical and cultural values,” and doing some activities being mainly in state authority. And the Hungarian Catholic Church is by far the first that complies with these stringent legal requirements. Consequently, it shall be allotted by far the greatest state financial resources that shall be a drawback to the other “received churches” as compared to their position within a free competition, in order to preserve their role of “show-window” of a religious pluralism and indiscrimination. It is just like intervening in a boxing-match by giving a candy to one boxer, and a doping tablet to the other. Anyway, I conjecture that without this law the maintaining and strengthening of the social position of the Hungarian Catholic Church could not be ensured. This is in fact the law of the intertwining of the hungarian state and the christian religion, first of all catholicism.

References

1. Katolikus férfiak imakönyve [Prayer-book of Catholic Men] / Compiled by: Dr. Gyula CZAPIK / Second enlarged edition / (Nihil obstat. Franciscus Zsiros S. J. — No. 1213. Imprimatur. Strigonii. — 25 april 1928 — dr. Julius Walter vicarius.) / Budapest, 1928 / Korda R. T. Bizománya;
2. Szent vagy, Uram! [You are holy, my Lord!] / Prayer- and hymn-book in old type / From the hymn repository of Artúr HARMAT and Sándor SÍK / The prayer part was edited by Dr. Márton PANTOL / Magyar Kórus, 1939 / Budapest, District I, 55 FERY Oszkár Street;
3. Hozsanna! Teljes kottás népénekeskönyv [Hosanna! People's hymn-book with complete scores] / With the hymns of the Harmat-Sík hymn repository Szent vagy, Uram!, [You are holy, my Lord!] enlarged with other old and newer hungarian and gregorian melodies, as well as with the inter-reading hymns of the holy mass / 16. edition revised and enlarged on the basis of the liturgical reform / Szent István Társulat / az Apostoli Szentszék Könyvkiadója / Budapest 2003;
4. János MOLNÁR: Az aradi állásfoglalás / a magyar–román diplomáciai kapcsolatok és a „Vasile-dosszié” tükrében, [The stand in Arad / in the mirror of the hungarian-romanian diplomatic relations and the “Vasile dossier”] Kiadja a Partium Kiadó. [This book can be freely downloaded from the site: http://tokeslaszlo.eu/attachment/0002/1777_aradi_allasfoglalas.pdf.]

Other Publications

Till June 2019, I have succeeded in publishing my following books:

- 1) the hungarian-language text paperback version of my book entitled “A magyar kommunista állam vasfüggönye felé” [Towards the Iron Curtain of the Hungarian Communist State], in Romania and Hungary;
- 2) the romanian-language text-image electronic version of my book entitled “Înscrișuri și obiecte relativ la trecerile mele frauduloase ale frontierei de stat a Republicii Socialiste România” [Documents and objects relative to my fraudulent crossings of the state border of the Socialist Republic of Romania], with the internet distributors Google Play and Internet Archive;
- 3) the english-language text-image electronic version of my book entitled “My Restrained Asylum Documents and Their Restraint”, with the internet distributors Google Play and Internet Archive;
- 4) the english-language text-image electronic version of my book entitled “It Is Difficult to Come out of Romania with Benefit”, with the internet distributors Google Play and Internet Archive;
- 5) the english-language text-image electronic version of my book entitled “A Case of Securitate Dossier Burial in Romania”, with the internet distributors Google Play and Internet Archive;
- 6) the english-language text electronic version of my book entitled “Statue of Captivity”, with the internet distributors Google Play and Internet Archive;
- 7) the english-language text-image electronic version of my book entitled “My Repulsed Philosophical Theory and Its Repulsion”, with the internet distributors Google Play and Internet Archive;
- 8) the english-language text-image electronic version of my book entitled “The Violent Spiritual Engineering in Pitești”, with the internet distributors Google Play and Internet Archive;
- 9) the hungarian-language text-image electronic version of my book entitled “România Szocialista Köztársaságban junior kézilabdázóként írt képeslapjaim” [My Picture Postcards Written in the Socialist Republic of Romania as a Junior Handball Player], with the internet distributors Google Play and Internet Archive;
- 10) the english- and hungarian-language text-image electronic versions of my book entitled “Uncivilized Manifestations of Muslim Persons”, with the internet distributors Google Play and Internet Archive;
- 11) the english-, hungarian-, and romanian-language text-image electronic versions of my book entitled “Elizabeth Adam’s Progressive Humanist Non-nationalist Universal-Nation-Making Means”, with the internet distributors Google Play and Internet Archive;
- 12) the english-, hungarian-, and romanian-language text-image electronic versions of my book entitled “Elizabeth Adam As Wild Rose Message of National Marginalization”, with the internet distributors Google Play and Internet Archive;
- 13) the english-language text-image electronic version of my book entitled “Eyes Wide Open: The Illuminati Tigress-Programing, -Training and -Using Angelina Jolie”, with the internet distributors Google Play and Internet Archive;
- 14) the english-language text-image electronic version of my book entitled “My Repulsed Physical General Theories and Their Repulsion”, with the internet distributors Google Play and Internet Archive;
- 15) the english-, hungarian-, and romanian-language text-image electronic versions of my book entitled “National Conspirations for Stifling Elizabeth Adam As a Terrestrial Extraterrestrial Historical Personality”, with the internet distributors Google Play and Internet Archive;
- 16) the english-language electronic version of my book entitled “The Conceivers of the ‘Holy Scriptures’ Are Ethnical Secret Political Organizations”, with the Internet distributors Google Play and Inter-

net Archive.

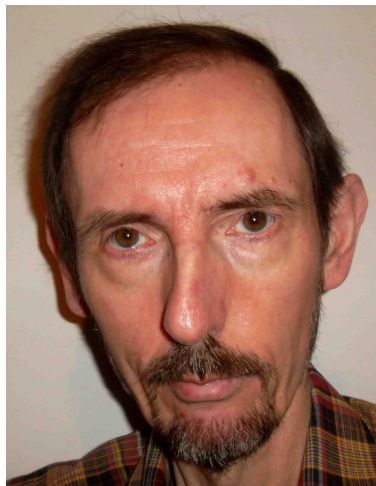
Book-creation information

The author created this book approximately in the summer of 2015, as conceiver, researcher, writer and editor, under private-life circumstances, resulting from the need of discovering evidences relative to the existence and actions of the ethnical and the national secret political organizations. The electronic redaction of the book was made by the author personally mainly with the following technical means: Acer AOD270, Samsung ST65, Linux/GNU Mint 17, LibreOffice 4.2, GIMP 2.8.

Book-publication information

In june 2019, the author discovered ethnical-national secret politically potentially unfair multinational internet re-distributions of this and other books of his, which is presumedly an extension in space, time and person, as well as a new manifestation of the anti-Elizabeth Adam multinational conspiracy described in his book entitled “National Conspirations for Stifling Elizabeth Adam As a Terrestrial Extraterrestrial Historical Personality”. This made it necessary the modification of the copyright dispositions mentioned at the beginning of the book, and the re-publication of the book, without substantial content and structure modification.

Author information



The photo taken on 16 april 2016 represents the author, István ADORJÁN. He was born on 20 december 1959 in the village Mikháza [Read approximately: 'mikhazɔ.] [In the romanian language: Călugăreni.] in the county Maros [Read approximately: 'mɔroʃ.] [In the romanian language: Mureș.] in Romania, his citizenship is romanian, his ethnicity hungarian, his identity first of all human, at present he regards not one state his own or his country, ideologically he is atheist, politically liberal, his theory-like conviction is that the great religions and the national states are creatures and means of ethnical secret political organizations, with his writings his purpose is the publication and diffusion of his say of scien-

tific, philosophic-atheist, progressive, humanist, non-nationalist and liberal spirituality, particularly the revelation, publication and diffusion of his say relative to the national-imperialist, anti-humanist, anti-progressive and anti-scientific nature and activity of the national secret political organizations, great religions and national states.

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